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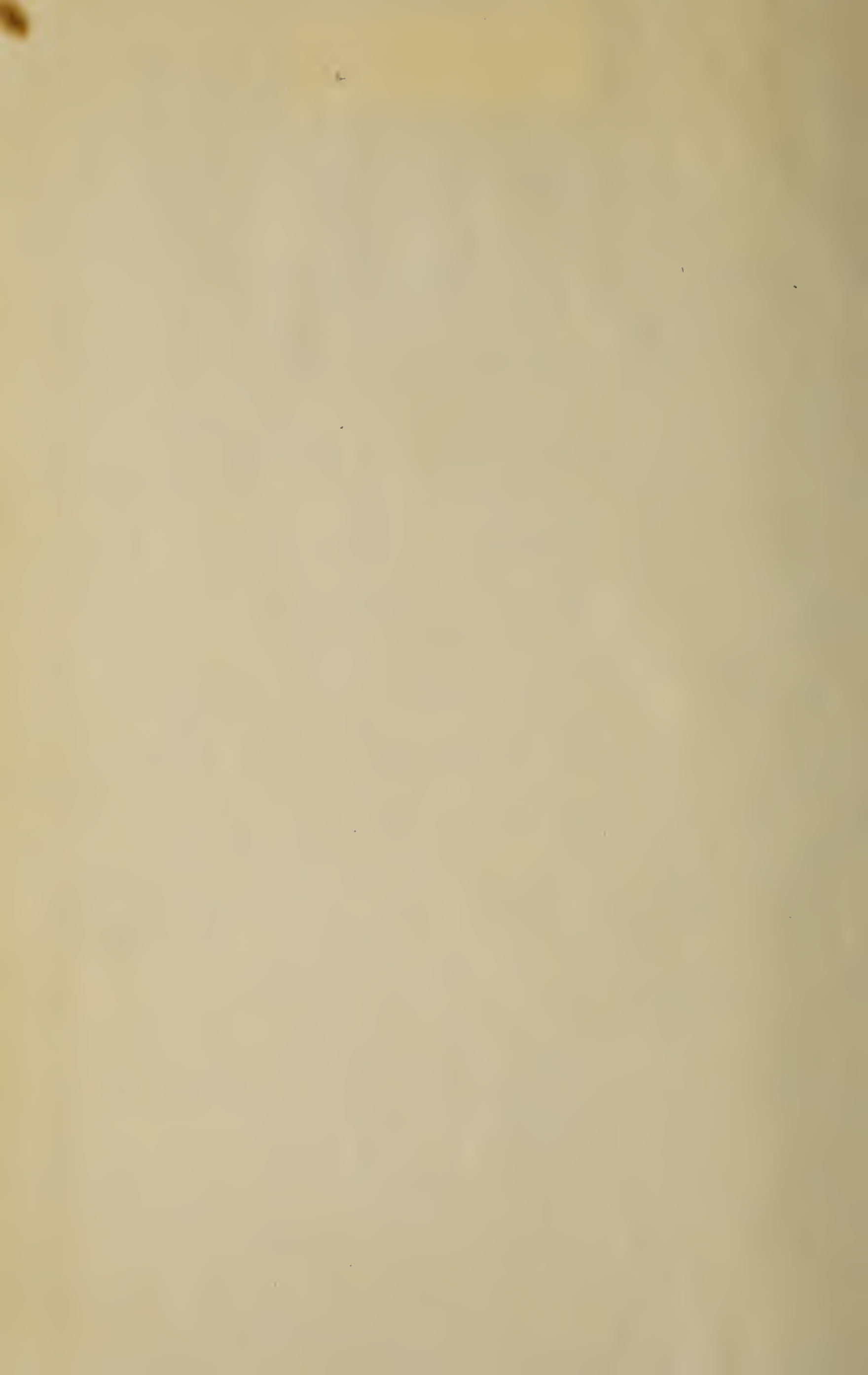
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A HISTORY OF NORTH READING<sup>c</sup>

TERCENTENARY

EDITION

1944

SAMUEL M. LEPAGE, PH. D.

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*Samuel M. LePage, Ph.D.*

*Other Publications by*  
Samuel M. LePage  
A Short History of Ottawa University  
Lo! The Poor Indian  
Memories of John Brown  
Russia's War Against Religion



1381522

*This volume is dedicated to all those men and women  
who so nobly caused this town to be, and to those men  
and women who are now fighting to preserve our  
Liberty.*

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When all around was dark and drear  
They turned to that sequestered vale;  
And there they found, at least in thought,  
The very refuge, that they sought.  
Nature's broad path they sought to scan,  
In wilds, untrodden yet by man;  
Where virgin plants their leaves unfold,  
When unknown warblers tune their song,  
And unnamed rivers roll along;  
From nameless mountains, to behold  
Plain after plain beneath them rolled;  
Where, since the birth of infant time,  
In silent boundlessness sublime,  
Nature hath reared her awful throne,  
And reigned majestic and alone.

Taken from the Shoshonee Valley  
Written by Rev. Timothy Flint,  
a Native Son, 1830



## North Reading-town

North Reading-town, a pleasant land  
And blessed by God's own goodly hand;  
Meadow-mead and verdant hills,  
Winding lanes and dancing rills,  
A land the Founding-Fathers trod,  
And built a Church to worship God!

North Reading-town, of thee I sing,  
And fondest memories to me cling;  
Of days long gone, of times well spent,  
Of gentle folk, who came and went,  
A monument from age to age,  
Blessed by an ancient heritage!

North Reading-town, so fair thou art,  
Thy name enshrined in every heart;  
Fair Hills of Home—thy joys serene,  
River, winding the marsh between,  
Sapphire waters, when day is done,  
Reflect the gold of setting sun!

North Reading-town, since thy first dawn,  
Three hundred years have come and gone;  
Song of Spring and Autumn's glow,  
The summer suns, and winter's snow,  
The same kind moon and stars look down  
On hill and vale of Reading-town!

North Reading-town, as days of yore,  
God's richest blessings on thee pour;  
In present time, hold thou thy sway,  
In holy cause, pursue thy way,  
Thy sons and daughters thankful be,  
To speak the name of liberty!

North Reading-town, God speed thee well,  
Of future years, no tongue may tell;  
Forge thou ahead in all His ways,  
And lasting joys shall crown thy days.  
Thy guide and shield, God's council be,  
Good fortune thine eternally!

*Rosette LePage*

A Tercentenary Poem

April 11, 1944

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## Introduction

This volume is not intended as a chronological narrative of events as they occurred from the beginning of North Reading down unto the present time. Nor is it intended as an exhaustive compendium of facts. There are a great many of the things you would like to know left out. The main idea has been to interpret some of the events which have transpired. Things happen. Often we know not why, and it takes a late comer to put together the scattered pieces and make a complete picture. As a new resident of the town, we have, therefore, dared to read over the old manuscripts and interpret the events there recorded. Our hope is that in the light of the present the reader may have a more complete picture of the past, and at the same time some notion of present-day affairs. If, a hundred years from the present, when the town again celebrates, this volume proves of some interest the author will be repaid for all his efforts.

The main source of our information concerning the early days has been the old records. The Union Congregational Church has in its possession a rather complete record of ancient Parish affairs. As for its own records, the story is not complete, for two record books have been lost. Much helpful information has also been gleaned from the Hon. Lilley Eaton's History of Reading, and the Two Hundred and Fiftieth Anniversary Volume, compiled by William Everett Eaton. The Two Hundredth Anniversary publication has also been helpful. As for the more recent events much has been contributed by Mr. and Mrs. Arthur G. Eaton, Mr. and Mrs. Arthur A. Burditt, Miss Sarah H. Whitcomb, Mrs. Grace Esty, Harold Upton, Mrs. E. Ethel Little, L. C. Monroe, Miss Elizabeth Batchelder and others of the old-time residents. With a feeling of gratitude we acknowledge the help of J. Ellis Doucette in getting together material concerning the North Reading State Sanatorium.

For the material concerning St. Theresa's Chapel and the Guild we are indebted to Mrs. Alice W. Magee. The beautiful design on the front cover is the work of Donald Brock. Another of our school boys, Charles Stafford, also worked out a similar design. We are grateful to them both for their co-operation and help.

# CHAPTER I

## EARLY BEGINNING AND THE LATER DEVELOPMENT OF THE TOWN OF NORTH READING

The beginning of the Town of North Reading is to be found in a grant of land made by the General Court to the town of "Redding," in 1651. Previous to this, however, there had been some special grants of land to those who had in some particular way aided and abetted the establishment of the Massachusetts Bay Colony. "To ye right honorable, Ye Lord Brooks, eight hundred acres; Mr. Thomas Willis, five hundred acres of upland and meadow, extending from the Willis Brook to what is now the B. B. Chemical Co. in Middleton; and two hundred acres to Mr. Richard Saddler, all north of what was then called Bear Meadow and south of the great river Ipswich." Since these special grants were isolated from the south part of the town they were included with the two-mile grant when the North Parish was established in 1713. The statement of the grant of this additional territory appears in the town records for October, 1651. "The court doth grant to the inhabitants of Reading, an addition to its former bounds, a certain tract of land, about two miles content, lying between Mr. Bellingham's farm and the great river, and so to join their former four-mile grant, so as it has not already been granted to any town or person, nor prejudicing any former grant."

It does not appear that anything was done immediately about this new acquisition of territory. Seven years later allotments were made to those, who, in accordance with the rules concerning commoners, were eligible.

Judging from what happened later it would seem that this praying the General Court for additional land was not so much because the new town needed the land, as it was a manifestation of the land-grabbing tendencies of these early settlers. None of those receiving land ever went north of the river to live. None of the names of the recipients appears on the list of those known to be living in this section in 1685. Nor does any of them appear on the first list of rate payers in 1714. All allotments were either sold or willed to members of the family.

In 1667 the Town thought it best to make up a list of Commoners who were eligible for any later divisions to be made. On this list there are three names which later appeared on the list of "rate-payers" in the new Parish: Thomas Taylor, Thomas Hartshorn and John Eaton.

As for the special grants to Lord Brooks, Mr. Thomas Willis, and Mr. Richard Saddler, they, too, soon changed hands. Apparently these men were anxious to get back what they had put into the venture and any profit there might be in the same. By the time the Parish was set off the land granted to Mr. Saddler was occupied by Francis Nurs and his two



sons. The father was a grandson of that same Rebecca Towne who was executed as a witch in Danvers. About the middle of the century it came into the possession of Joseph Frye, who, tradition has it, was part Indian. Then in 1765 it was sold to Amos Upton, Jr. The Lord Brooks grant east of what is now Haverhill Street changed hands just as rapidly. Soon it was in the hands of George Curwin of Salem and then from him it passed into other hands.

As to the changes in ownership of the land north of the river there is this interesting notation in the Middlesex Registry of Land for November 10, 1664. "Two parcels of land sold by Thomas Clark to John Upton for twenty pounds each, 'both north of the river.'" Then on April 1, 1667, Isaac Hart of Reading sold forty acres of upland to John Upton. The price in this case was one cow. Other parcels of land soon came into the possession of this enterprising man and all of them were located in what is now the northeast part of North Reading.

It is not certain as to who was the first to settle in the part of ancient Redding which lay north of the Bear Meadow swamp. Of this we are certain. The town records for 1677 state that the right of having a saw mill on the Ipswich River was granted to John Upton. This would indicate that he was already established in this section. Sergeant George Flint must also have moved in at about the same time. Tradition has it that the original Flint house was a garrison house. This could hardly have been the case for before King Philip's War in 1675, there was no particular fear of the Indian. Then, too, a garrison house had a stockade which hardly existed in North Reading. It is likely, however, that the new house of Sergeant Flint was made durable enough to repel the attack of a marauding band of Red Men. John Eaton who was a neighbor also had a house of the same construction. As a reflection from this war with the Indians there was a petition for additional inhabitants in 1676. Only the hardy ones heard the petition, but they came and by 1685 the following families are known to have been living in North Reading: John Upton, Sr., John Upton, Jr., George Flint, Thomas Burt, Philip McIntire, John Phelps, Richard Harnden, Francis Hutchinson, and John Eaton.

Today we can hardly appreciate the task that lay before these early settlers. The land had to be cleared of trees and stones. Somehow the logs had to be hauled to the saw mill and the lumber for the new house hauled back again. Even though it might be a simple log structure this required labor. Then there were the wild animals. The meadow land separating these pioneers from their neighbors to the South was not without purpose called Bear Meadow. In 1685 a bounty of fifteen shillings was offered to anyone who killed a bear, and thereafter there were many who claimed this bounty. Then as though that were not enough there were the enraged Indians still roving about. As late as 1706 a group fell upon the Harnden

household in the western part of the Parish while the father was away. The mother and three children were killed and the remaining five children carried away.

There was also confusion in the matter of land titles. During the confusion of the times there were squatters here and there. Sometimes they claimed the land by right of possession and again they, in one way or another, secured some title or bill of sale from the Indians. It is said that John Upton first secured title to land in North Reading in the following interesting fashion. Arrayed in a pair of bright red riding breeches he, with his wife one autumn day, rode across the river and were met by Indians who had left their summer camping grounds in New Hampshire and had come to camp near the Ipswich for the Winter. The chief of the tribe was very much intrigued by the flashing wearing apparel and wanted them for himself. He and Mr. Upton bargained and it was finally agreed that the breeches were to be exchanged for land. Mr. Upton wanted to return home and change, but the chief was afraid the bargain might escape him, so he demanded that the trousers be handed over then and there. In order to oblige, Mr. Upton and his wife retired to the brush where Mrs. Upton removed one of her six petticoats and her doughty husband, minus his pants, appeared in kilts after the fashion of his ancestors.

The General Court had assumed ownership and had granted title deeds, but there still lingered in the minds of some of the Puritans the thought that the Indians had some claim to the land. More than one timid settler who fled in the face of the danger lost his home to some one claiming an Indian title. So when in 1684, Wenepoykin, the last of the Saugus Sachems, died, the residents of Reading thought it time to protect their claims. They hunted up David Kunkshamooshaw and some others who might be assumed to have some claim to the land because they were descended from a former Sachem, and for the sum of sixteen pounds they persuaded said David and friends to put their mark to a document which purported to deed all rights and privileges formerly held by them to the two Nahants, Wakefield, Reading and North Reading. And the payment was made in hard money for there was a rate made for the purpose.

Eventually the General Court stepped in and called a halt to this practice. In 1698 there was a law saying that not without an orderly allowance should any title secured from the Indians be presumed to be valid. Then in 1701 the practice was entirely prohibited under the penalty of a fine and imprisonment. Perhaps the law was not always obeyed. No law ever was even in the days of the Puritans.

In spite of unproductive land, bears, Indians and land sharks, these intrepid Uptons, Flints, Eatons and MacIntires made a beginning. That they lived an isolated life goes without saying. There was not even a bridle path across the Ipswich and the Bear Meadow Swamp. When they



desired to attend church on a Sabbath morning, it was necessary for those in the eastern part of the new settlement to make their way to Danvers, while those of the western part made their way up the river to where there was a ford and thence back and down to the mother church in the southern end of the town. To those who had no social outlet and who desired to attend divine services this seemed like an intolerable situation. So the ones concerned, in 1696, inspired the town to vote that, "as soon as there was a suitable and competent number of inhabitants (north of the river), they might call, settle and maintain a godly, learned and orthodox minister of their own." When this was accomplished they would be free from paying rates for the support of the ministry in the southern part of the town. And not only so, but a little later the town expressed a willingness to contribute in money towards the new enterprise.

This was a rather large undertaking, for there were less than fifty families living in the north part. As late as 1714 there were but forty-eight. For this small group to support and maintain a godly and learned man was no small task. Perhaps the town realized this when they refused a direct petition for a church and parish in 1711. Finally, however, the petition was granted, and in 1713 it was voted to set off the territory north of the Ipswich River, together with Saddler's Neck as a distinct Parish, to bear the name of North Reading, or as it was sometimes called, Second Parish.

It was on the 27th of November when the first parish meeting assembled and elected Sergeant George Flint as Moderator. We are not told just how the meeting was called nor where they met. Doubtless the same method of calling the meeting was used as prevailed in the calling of town meetings, namely by a petition from five residents. The meeting was at some private home, perhaps at the home of the moderator, or at the church which was already partly constructed.

As a generous gesture the town then voted to refund all the ministerial charges that had been assessed on these North Siders for that year. As for the Rev. Mr. Brown, then pastor of the church in the south, we are not told whether his salary suffered by so much or no. Doubtless a heavier rate was assessed for the next year in order to meet "said charges." In any case the town seems to have been in a generous mood, for the next year it was voted that thirty pounds should be contributed towards the new enterprise; half of it to be paid when the new meeting house was completed and the other half when the minister's house was completed. Then later all the so-called ministerial land lying within the bounds of the parish was granted. But in spite of this seemingly generous help it was a big undertaking for this small group.

At this first parish meeting it was voted that they raise the sum of thirty-five pounds for the support of a minister. Doubtless this seemed to



those pioneers an adequate sum. But to the prospective minister it seemed inadequate. Then the next year the Parish voted to add five pounds to this sum, little realizing that before the matter was settled they would be required to double it. In the meantime the Parish got busy with the new church. A building of sorts had already been started. For this purpose John Eaton and George Flint gave land sufficient. In the minutes of the April meeting of 1714 there appears the names of those who dissented on the motion to erect in this new building what were called "body setts." At the same time a Mr. Allin was hired to preach by the quarter. Then the next year the Parish decided to put up the seats but not at that time to have a pulpit.

In these days when the printing press is running so freely, it is hard for us to realize the real difficulties these pioneers faced when it came to raising money. They had labor and produce of a kind, but very little specie with which to pay. Today there is in circulation a sizable sum of money, but in those days money was scarce. With that in mind we are prepared for this curious item which appears in the records of a meeting held in June, 1714. "Voted to give Mr. Allin twelve acres of land if Mr. Allin be our Minister. Voted to make up the twelve acres of land a hundred pounds in building and manuring, the land." Evidently the pay was not sufficiently attractive to Mr. Allin, for he did not choose to accept the offer.

If at first you don't succeed try, try again. And that is what happened in this case. There were other candidates. In 1716 the Parish had hired a Mr. Door to supply the pulpit and this time there was an attempt to make a more attractive offer. The Parish was willing to give Mr. Door twenty acres of land and one hundred pounds in building and manuring. And again the offer was refused and the pulpit was supplied by the week or by short periods. The stated price for these supplies in 1717 was twenty shillings per Sunday, which, as supplies go at the present time, would seem more attractive than the offer made for a regular minister. In any case progress was being made, for the very next year Jonathan Parker, Thomas Hutchinson and Jacob Taylor were appointed a committee to treat with a Mr. Putnam, in order to effect a settlement. This committee succeeded, for, in August of that same year, it was voted to accept the candidate as the minister of the Parish. The negotiations were doubtless made much easier due to the fact that the new minister had an uncle in the new church to intercede for him. The settlement was twenty acres of land, four of which the Parish would break, and a house twenty-eight by nineteen feet, with a fifteen-foot stud, if Mr. Putnam would find the nails and the glass for the building. The annual salary was to be fifteen cords of wood and sixty-six pounds, to be paid in hard money.

In the meantime there was a vote to accept the meeting house and



finish the same. All of which would seem to indicate that the new church had been a private enterprise, and that on June 25, 1718, it was formally taken over by the parish. Even prior to the incorporation, this building had been started and brought to a state of completion.

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**THE REV. DANIEL PUTNAM HOUSE, BUILT IN 1720**

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A knowledge of the conditions prevailing in those early days, a glance at the list of householders and the rates paid in 1714 gives one some idea of the difficulties. On the old rate book for that year these are the names which appear:

JONATHAN PARKER'S LIST

- Jonathan Parker
- John Harnden
- Thomas Taylor
- Joel Jenkns
- Beniaman Harnden
- Daniel Gowing
- Zachriah Howard
- Samull Dix
- Samull Lues
- George Flint
- Thomas Hartshorn
- Caleb Taylor

CAP. JOSEPH UPTON'S LIST

- Sar. George Flint
- Joseph Pudni
- Joseph Upton, Jr.
- John Upton, Sr.
- Widow Upton
- James Upton
- John Upton
- Ezekl Upton, Sr.
- Ezekiel Upton, Jr.
- Thomas Burt, Sr.
- Thomas Burt, Jr.
- Samuel Burt



Frances Nurs, Sr.  
 Francis Nurs, Jr.  
 Jonathin Nurs  
 Thomas Rich  
 Stephen Fish  
 John Fish  
 Adam Hart  
 Samuel Parker  
 John Eton  
 William Sawyer  
 John Rich  
 Charles Furbush

Philip Mackintire  
 Ebenezer Mackintire  
 Daniel Mackintire  
 Jonathin Mackintire  
 Samuel Phelps  
 Hanry Phelps  
 John Phelps  
 William Flint  
 Shubal Harne  
 Thomas Hutchison  
 Samuel Mackintire

Besides these forty-seven there were twenty-seven other non-resident rate payers which were assessed varying amounts. The largest payer was Sergeant George Flint who was assessed three pounds, twelve shillings and seven pence; the next was John Eaton with two pounds, thirteen shillings and one pence. The others follow with varying amounts. William Sawyer is at the bottom of the list with two shillings, but it all totaled up to a little more than fifty pounds. Soon the number began to increase and by 1735 it had doubled, and from that time forward the Parish began to breathe a bit easier so far as ministerial charges were concerned. By the middle of the century the saturation point had been reached and the number remained in the neighborhood of one hundred and twenty-five.

It is interesting to compare this original list of rate payers with the list of the charter members of the new church which has been handed down as follows:

Daniel Putnam, Pastor  
 John Eaton  
 Thomas Taylor  
 Thomas Burt  
 Samuel Dix  
 Thomas Bryant  
 Jonathan Parker  
 Thomas Nichols  
 William Flint  
 John Phelps  
 Samuel Lewis  
 Caleb Taylor  
 Benjamin Damon  
 Samuel Leman  
 Ebenezer Flint

Anne Taylor  
 Anne Parker  
 Sarah Lewis  
 Mary Taylor  
 Mary Rich  
 Dorcas Sawyer  
 Mary Fish  
 Mary Leman  
 Mary Howard  
 Esther Gowing  
 Mary Damon  
 Mary Flint  
 Sarah Harnden  
 Elizabeth Phelps  
 Hannah Wright



John Harnden  
Stephen Wright  
Rebecca Putnam  
Hannah Eaton  
Sarah Chamberlin

The Widow Macintire  
Elizabeth Nichols  
Abigail Flint  
Mary Burt

There are thirty-nine names here and the majority are the names of women. All of which would seem to prove that people then were pretty much as they are at the present time. There are a few new names, indicating that the population had increased during the six-year period. The most revealing part of this list, however, is the names that do not appear. At the time there were eight families of Uptons in the Parish and not an Upton appears on the list. Among those admitted during the year there is, however, the name of Joseph Upton. There were seven families of Flints and only two of them appear on the church list. Four others appear before the close of the year. Of the Mackintires only the name of the Widow Mackintire appears. There is no apparent explanation for this. Certainly not all these families were ineligible for church membership. Some of the missing names appear among the Parish officers. The only apparent explanation lies in the fact that some of these families were originally Presbyterians and were loth to become members of the new church.

For the most part affairs in the new Parish went along smoothly enough. One runs onto such items as this, in the old records. In 1729, "finished a new well for Mr. Putnam." Then again in 1755, voted to buy a new pump for the parsonage well. Evidently there was an attempt to keep abreast of the times, for the old fashioned well sweep continued in use long after this date. As indicated above there was always the difficulty of the shortage of specie payment. Then from time to time there was the problem of depreciated currency. Ten years after the ordination of Mr. Putnam there began an era of rising prices which put in reverse meant an era of depreciated currency. Additional salary had to be voted to meet the emergency. After a time there was a new issue of currency and then the Parish was bedeviled with new and old tenor money. Gradually the old tenor lost value and finally disappeared. At the time of the completion of the second meeting-house there is this recorded item, "voted Andrew Beard, one hundred pounds, old tenor, for the hardness of his bargain in building the meeting-house." Evidently the contractor of that day not only had to deal with the shrewd Yankees, but also with an uncertain monetary system. As it happened the hundred pounds, old tenor was not worth much at the time.

There was also abroad in the Parish other money besides pounds and shillings. Traders sometimes brought in Spanish money, such as dollars

and pieces of eight. So in 1761 the Parish voted to give Jerusha Coburn, former widow to Silas Eaton, deceased, *six dollars* annually, during the time of her natural life, for her right and dower of third in her former husband's estate. The Parish, you see, had taken over Mr. Eaton's farm as parsonage land. For some time after this the old Spanish coins passed as legal tender for debts.

Occasionally there was trouble with the town government. Sometimes these difficulties were easily adjusted and then at other times there was a threat of resorting to the courts or even of separation. At first the Parish felt that they had not received all the help from the town to which they were entitled. In their extremity they called a special parish meeting in 1730 and voted to petition the General Court that a part of Reading, a part of Lynn and a part of Andover "be set off to us to help to support the gospel in said precinct with us." Matters must have been shortly adjusted for the above action was rescinded. By 1762 there had grown up something of a feeling of pride and self sufficiency. Then it was voted "to try to get off from the South Parish, to be a district town, provided we can have our proportional share of the town stock."

Occasionally trouble arose over the distribution of the school money. This was always assessed in the town rates and the town treasurer was instructed to give each district its proportionate share. Occasionally, either the Parish did not receive their money, or else, they felt they had not received a sufficient amount, so in 1788 it was voted "that the assessors be a committee to assist our treasurer to get our part of the school money, that the town owes us, by suing or any other way they shall think best." Out of this difficulty the parish escaped, for all future time, by voting the next year to assess their own school money along with the ministerial charges.

These incidents indicate that all was not running smoothly in the business affairs of the town. After a while there came political differences. After the Revolution something of the political teachings of Rousseau and other French political scientists began to make their appearance in the New England Calvinistic atmosphere. For the most part Massachusetts adhered to the Federalist party and had little use for the new Democratic-Republicanism of Thomas Jefferson. Here and there there were a few of the new persuasion. The South Parish seems to have been such a case in point. The residents seem to have inclined towards the French in the commercial war of 1808. The other parts of the town were still staunchly Whig in sentiment. And by this time the West Parish had assumed such proportions that combined with the North Parish they carried the town elections. This then was behind the agitation which led to the separate incorporation of the town of South Reading, in the year 1812.

The West and the North Parish continued thereafter as the Town of



Reading. But from the start things were not destined to be harmonious. Although beginning late the West Parish had a remarkable growth. In the elections the north end was hopelessly bested. Towards the middle of the century the list of officers elected contains few names of those who resided north of the river. The result of this was the petition of 1853 to the General Court asking for incorporation as a separate town. The petition was granted and an election was called for and Samuel P. Breed, Lysander Upton, and Joel A. Abbott, were elected Select Men along with the other officers called for in the Massachusetts Town government. Since that time the Town of North Reading has continued with its own government, no better nor no worse than the government of the average New England town. On the 5th of November, 1895, the town adopted a seal with the Flint Memorial Hall as a motive.

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**THE FLINT MEMORIAL HALL**

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For almost a century the old Parish and town continued with a stable and substantial population. There was always some descendant of the old families to take the place of the fathers while the increase moved on to other communities. Even the coming of the railroad in the 1840's did not disturb greatly this stable equilibrium. At the time of the celebration of the Two Hundred and Fiftieth Anniversary of the town in 1894 the old families were still intact. Then came the turn of the century and the street cars. This brought a new attractiveness to the hills of North Read-



ing, to Martin's Pond and to Swan Pond. Those seeking a summer vacation and a little shack began to come in increasing numbers.

Joseph Gowing is given the credit for opening the Martin's Pond section for settlement. Others caught the idea and soon the new developments began to multiply. In 1917 the old Poor Farm was sold and came into the possession of one of those so-called "Land Sharks." As a special inducement each purchaser of a small bit of land received a set of dinner dishes. But after the First World War there seemed to be no need of inducements. The population began to increase rapidly. In 1911 the number of polls, according to the assessor, were 308 while in 1929 there were 526, and similarly the number of arrests made by the town constable increased. In the former year there were 15 while in the latter year the figure was 52. These figures indicate not only the rate of increase in the population, but the rate of the deterioration of the population as well. The old family names are fast disappearing. There are still a few Uptons, Eatons, Parkers and Gowings but the old families are fast disintegrating. In their place there are the Eisenhaures, Turners, Jones, together with a long list of names indicative of the many and various racial groups from whence they have sprung.

## CHAPTER II

### LIFE THEN AND NOW

It is difficult to get a full-length picture of life in the North Parish of early Reading. There is, it is true, a full set of Parish records, but these give only incidentally a notion of what must have existed. Reading the laws and the decrees of the General Court, and then placing them in reverse helps somewhat. Then by piecing out with what is known to have existed in other towns one is enabled to arrive at some rather valid conclusions.

Off hand, one would say that the inhabitants of the Colonial days were stern disciplinarians. They had to be, for in those primitive days it was necessary to keep human nature in check. It was a brand new society without any traditions to help preserve order. And there was a tendency, then as now, to break away from the monotony of life and seek excitement in forbidden fields. Should this tendency have got out of hand there would have been no possibility of an orderly society. With that in mind we are prepared to grant them a severity of discipline we would not countenance today.

In 1671 Thomas Clark was fined for allowing disorderly persons in his house at an unseasonable time of night. Undoubtedly the rum flowed freely that night, "Sylvester Hay and Eliza Browne for wanton dalliance were whipt." Undoubtedly they were making love on the way home. Such things ought to be regulated, for there was no social intercourse except at the Sunday service and at the Parish or town meeting, and no one knew how far such matters might go, in these wild and primitive times. So the General Court passed laws and the local magistrates imposed fines.

Those old laws regulating family relationships seem quaint to us. When the law said that a man should not marry his wife's grandmother, or his wife's granddaughter we wonder what kind of people our ancestors were. But when people do not travel they are apt to make the best of shortened opportunities. So such relationships undoubtedly were known in that day. Judge Sewell, according to his journal, had a perfectly delightful time choosing from the eligible widows when he married the second time, but most people did not get about as he did. Then when the law of morality was violated it was thought best to keep, not only the offenders, but people generally, reminded of the moral law. The letter "A" worn on the arm, or on the back, served to remind all passersby that they are never far from transgression. How else would such matters have been handled and an orderly society preserved? In the pioneer days of the

West such matters were handled in a more summary fashion. There it was not unusual for such offenders to be shot without trial.

There were to be no inter-marriages with the slaves that were from time to time brought in, and that all might be orderly there were bans to be announced from the pulpit two weeks in advance. After that either the minister or justice might perform the ceremony. Divorces and broken homes were not frequent, but in case of a divorce the wife might claim one third of the property.

Liquors such as cider, wine and rum flowed freely in those early days. The will of John Upton, dated 1697, contains a clause which says that his sons, Ezekiel and Joseph should give to his wife Eleanor two barrels of cider yearly as long as she should live. Captain Thomas Flint's will of 1721, provided that his son should give his mother four bushels of ground malt and four barrels of cider annually. In 1731 the same Joseph Upton who was to provide so generously for his mother, also put a codicil in his will providing that his sons Joseph and Ebenezer should furnish their mother with two hundred pounds of pork and two barrels of cider. Evidently the ladies entertained in those days and no party was complete without refreshments. Even at the time of the ordination of the minister, the old town records show that the church of the South Parish had wine and rum. To the honor of the North Parish the accounts do not show any such expense at the time of Mr. Putnam's ordination. The revival of religion, started at North Hampton and aided and abetted by the Wesleys and Whitefield doubtless helped to check inordinate drinking. Although the old account books of Eliab Stone, the son of the second minister, do show that he continued to bring malt from Salem during the latter part of the eighteenth century. Undoubtedly the Revolutionary War, as other wars have done since, brought about an increase in drunkenness.

In 1820 there was a committee of five appointed to report on the alarming situation of the inhabitants of the town resulting from idleness, intemperance and dissipation. The report, when brought in, sounds almost modern, for it stated that there was violation of the law by the retailers, and there was much frequenting of houses where drinks were sold. The fact that such a report was called for indicated that there was a temperance movement afoot. And so it was. At the time of the celebration of the Two Hundredth Anniversary of the Town in 1844, the speaker for the day, Rev. James Flint, D.D., boasted of the cleanness of the town and of the absence of liquor.

Then came the Civil War and another slump in intemperance. In order better to regulate the sale of liquor, in 1863 the town of North Reading took out a State License to sell liquor. Mrs. Abbott and J. L. Eaton were the saloon keepers in this instance and the reports show that the business was run at a loss. That indicates that conditions in the town



were not too bad. And thus they remained until the population began to grow after World War I. During the period of national prohibition from 1918 to 1931 there was some bootlegging. Then with the repeal of the prohibitory laws the town of North Reading decided, at a poorly attended town meeting, to go license. Now there are eleven licensed places along the Main street; two selling bottled goods and nine purportedly selling liquor along with food.

Evidently it is the old story over again. In the Beverly Evening Times for February 11, 1944, there appeared this statement: "The saloon is back, the only difference being that now women fight with men for a place at the bar. Juvenile delinquency has attained the proportions of a national scandal. Bootlegging and hijacking are today rapidly moving towards the front page in many cities. The Federal Government has itself gone into the bootlegging business in Georgia and Missouri by selling federal licenses to liquor dispensers whose activities are prohibited by state law." This is putting the situation in strong language, but the statement is largely true. Evidently we could stand a revival of the old-time Puritan sentiment.

In the early days the inhabitants of North Reading had cider and they also had other things to contend with. There were wolves and bears in the woods and swamps. A bounty of fifteen shillings was offered by the town, but even this did not remove all danger to livestock. As a precaution each householder had one or more dogs, which usually followed their masters without making distinctions as to whether the master was on the way to town meeting or to church. And the canine population was not Christian enough to lay aside quarrels when they came to church. So in 1662 the town created the new office of "dog whipper." He was to be paid by each resident and in case there was no contribution, such a one was fined when his dog appeared at the meeting house. North Reading escaped most of this difficulty, but as late as 1754 the Parish voted that "people should keep their dogs at home." Then twenty years later this significant clause was added to the former act, "or else loose them."

Our fathers had their full quota of all the diseases to which the flesh is heir. To combat the same they made special concessions to the doctors of medicine who consented to locate in the town. And these doctors, as was the custom in that day, bled and puked our grandfathers and grandmothers to their heart's content. The first doctor in North Reading was Dr. Daniel Putnam. Then later in the Revolutionary days there was Dr. Martin Herrick, and later still Dr. Jacob Goodwin.

The most dreaded disease of the time was smallpox, an epidemic of which came shortly after the Parish was organized. Then there were recurrences off and on for a century. In the meantime Dr. Jenner had been born in Scotland, and made his discoveries in vaccination. Eventually the



new idea made its appearance in the Colonies. So in 1778 the Rev. Caleb Prentis made this notation in his diary. "April 15; This evening I agreed with Betty, to tarry with us another year. I am to give her thirteen pounds, six shillings, eight pence and the smallpox." Not everyone, however, was convinced that vaccination was either right or proper. There was much opposition. When there was an epidemic in 1692 the town voted in this fashion. "Not to provide any house in town for inoculating the smallpox. Voted that whoever shall presume to inoculate any person or persons with smallpox in this town shall be prosecuted agreeable to law. Voted to provide a smoke house in Reading near Malden. No person to pass without being smoked." Later, however, the town relented and provided two houses where those who wanted to have this dread disease might go and remain until they were fully recovered.

There were poor then as now. Sometimes it was a widow left with small children, sometimes elderly people, and sometimes just plain shiftless ones. But the town always looked after its indigent ones, sometimes there was a lecture on the value of industry that went with the help. And occasionally it was needed, for there were those who were not adverse to asking the town to support an aged parent. These were the ones who would rather hunt wild game than to work in the fields. So the old records are cluttered with the cases of abated taxes and of the poor helped. All of this was what we moderns would call "out-door" relief.

After a time there grew up the idea that the poor could be helped more effectively and more economically if they were all under one roof. After some negotiations and a number of committees had been appointed, the town decided to buy Mr. Heseekiah Flint's 183-acre farm, located in the North Parish. The purchase price was \$5000.00. Then after a few alterations the poor, infirm and mentally weak were there housed and fed under the direction of the Overseers of the Poor. The reports of this venture, from year to year make interesting reading. There was no attempt made to spare anyone's feelings. Doubtless there was the unexpressed idea that in this way the number of poor in the alms house might be kept at a minimum. So in the report for 1843 we read the name of the poor helped with comments following the names. Anna Foster, aged 69, always sick; Polly Melindy, aged 68, not much faculty; Lucinda Nichols, aged 59, insane. No wonder it was a disgrace to go to the poor house.

When North Reading became a separate town in 1853, she inherited the old Almshouse. That is she inherited it after paying the town of Reading for her proportionate part of the same. In times of depression it became a haven for all the "weary-willies," plain hoboos, or, as the town reports called them, traveling paupers. One can almost judge as to the severity of the financial crisis by following the statements of the number of this class fed during the year at the town farm. In 1773 there were





**THE OLD POOR FARM, BUILT A LITTLE BEFORE 1800**  
(Now owned by Miss Mary Heffron)

forty-seven traveling paupers fed at the house on Park Street, then in 1876 there were 377, and the next year 437. After that the number began to ease off a bit. Then in the nineties it began to climb once more.

It was not deemed wise to feed this horde without the recipients making some show of compensation. The rule was that each "weary-willie" should cut so much wood in order to pay for his bed and breakfast. But the travelers soon learned and managed to arrive too late for their stint in the wood pile.

Gradually conditions were changing and even the idea of the way to administer help was undergoing a change. In 1911 there was but one inmate in the Almshouse. But all the while there had been those outside receiving assistance. Of these, for that year, no names are mentioned, but there had been appropriated \$600 and this sum had been overdrawn by \$525.55. Then a little later came the Board of Public Welfare with its old age assistance and its aid to dependent children. The state also came along with its aid and regulation. So that in the course of a hundred years the idea of administering charity traveled a complete circuit, and now we are back to the starting point, except we omit the names of those helped.

At the present time we have three categories of public relief: Old Age Assistance, Aid to Dependent Children, and General Relief. The Federal Government participates to the extent of one half the amount approved



by the State. In no case, however, must the total monthly allotment exceed \$40.00. Of the remainder the State pays five-sixths and the town one-sixth. As for the aid to the children a similar policy is followed. The National Government pays one half, with a limit of \$18.00 for the first child and \$12.00 for each succeeding child. The town and State participate in the same proportion as in the case of the aged. In the case of temporary aid the local community, or the place of legal residence, assumes full responsibility.

The aim of our present-day assistance program, is to meet the basic needs of those who are unable to meet them through their own efforts. And these efforts may include, in the case of the aged, the help that may be rendered by the children. In our day the State has been known to compel unwilling children to support their parents. So the idea is not to pauperize or create communistic sentiment, but to honestly render assistance where assistance is necessary. To this end there is a paid secretary in each town, responsible largely to the State, but in part also to the town.

All of this leads naturally into a consideration of the family. As we know the early families were large, but it was not long before the number of children in the homes began to decrease. The original John Upton had fourteen children. The second generation, however, never went beyond ten, while the third generation was reduced to about six for an average. This same thing is to be noted in connection with other families. Once in a while there were exceptions, but the rule was that as infant mortality decreased the number decreased. Perhaps this is nature's way of protecting itself. Occasionally there was a virile widow who reached the ripe old age of ninety, but for the most part the residents of the North Parish died much younger.

In the early days everyone was a law unto himself. To be sure there were certain minor obligations everyone owed to his neighbor and to the community, but in the larger issues each one did his own thinking. Pioneer living makes that sort of thing possible. So there was in North Reading, as elsewhere, what an English writer once called a fierce spirit of democracy. One can see a manifestation of this spirit here and there. There were large locks on the gates of the pound where they stray cattle were kept. This, together with the fact that various fines from time to time were imposed, indicated that our Puritan ancestors were not adverse to coming at night and rescuing a straying cow. We have also been led to assume that the ministers of that early period were always held in high esteem. That was hardly true in the old North Parish. When the second meeting house was completed the Rev. Mr. Putnam asked for a certain pew, near the women's gallery and the clerk of the Parish meeting records, "the request was passed in ye negative." It was a year and a half before he was granted his request.



Another case in point occurred when the General Court, in 1753, passed a law regulating the calling of town and parish meetings. According to the law the town constable was to warn the town seven days previous to the impending meeting. This was to be done by tacking a notice on the meeting-house door. North Reading ignored the law for six years and then there must have been some complaint. So in 1759 this article appeared in the call for the town meeting, "to see if the Parish will warn precinct meetings by setting up a warrant or notification at the meeting house door, seven days before the town meeting." Then the secretary's report for that meeting states, "and it passed in the negative." Nevertheless the Parish continued to comply with the law and before many years had passed everyone came to expect the notice on the meeting house door.

They were plain, homely people, these pioneers in their homespuns. Wheat flour was a luxury for Thanksgiving time, while rye flour and corn meal were for ordinary living. This with salt meat and bean porridge constituted their diet. No graphophones, telephones or radios were theirs. Spinning wheels, pots, dog-irons and trammels were articles they cherished. To get a good idea as to how people lived in North Reading of the eighteenth century read over the will and the inventory of one of its early citizens. Among other things you will find listed, axes, hoes, carts, wedges, wearing apparel, bed linen, pewter, flax combs, glass bottles, saddles, bridles and guns. Other things there were too trivial for we moderns to mention, but all had cost time, effort and sacrifice and, therefore, were not to be thoughtlessly discarded.

For the most part, our ancestors respected the rights of others, and were inclined to have a wholesome respect for the laws of the General Court, and for the ordinances passed by their own town meeting. At first it was not necessary to have police or constable. All that was necessary was to impose a fine for doing certain things or for not doing them and this was sufficient. As for the carrying out of these regulations such as yoking hogs, building fences, or felling trees on the common land, it was left to the neighbors to keep watch and report to the selectmen who were put in charge of the prudentials of the town. The one reporting the violation was to receive half of the fine. After a while this did not work as it was intended, for doubtless they had the same human nature to deal with that we have in our time. So about the time North Reading was set off as a parish the town began to elect tithing men whose duty it was to report on violations of rules and ordinances. They, by the way, were also to receive a share of the fine imposed.

Fines and rates were usually promptly paid. From time to time taxes were abated for one reason or the other, but it was only infrequently that anyone refused to pay at all. If they should they were straightway committed to the jail. In 1758, the old records state that one Benjamin Mac-

kintire was committed to the Cambridge jail because he refused to pay a tax of three shillings and seven pence. As to what Mr. Mackintire's grievances were the record does not state. But he learned that the law was not to be tampered with, for the next year his rates were the same and he paid without question.

The system of apprenticeship still maintained in the North Parish. One might think that in a farming community it would not be necessary to bind out young men in order that they might learn the trade of husbandmen. But they did just the same. Here, for instance, is an old paper dating back to the year 1782 which states that Mary Eborn binds out her son, Moses Eborn, to Ebenezer Upton in order that he might learn the art of husbandry. The boy is bound for five years, four months, and twenty-seven days and is to work for his master and at all times to uphold his honor. The consideration was, board, two suits of clothes, one suitable for work and the other for wearing on the Sabbath, and twenty pounds of lawful money when the period was completed. Asa Sheldon in his life and reminiscences says that as late as the end of the century he, at the age of eleven, was bound out to one Daniel Parker of North Reading. His father was to receive \$20.00 and he, at the close of the period would receive \$100.00. There was, however, a chance to earn a little extra money by cutting fagots, before sun up in the morning, after dark at night, or on rainy days.

Shortly after this, the spirit of the Revolution, the freedom for which the fathers fought, began to penetrate and the system was done away with. Then there was also more of an opportunity for going west. Ohio was being settled and other states of the northwest territory followed, so the old system had to give way.

There were slaves, too, in the old North Parish. Not many for the families were largely self supporting and did not need the assistance of slave labor. The first John Upton in his will and inventory listed a twelve-year-old colored boy, and there were two or three more mentioned in some of the later accounts. Rev. James Flint, in his bi-centennial address, tells the story of "Old Jona," a slave of one of the Flints.

After the days of the American Revolution conditions began to change. Not rapidly but gradually the change began to be felt. These changes were due, not to the influx of a new and foreign element, but to the changes in the economic conditions. So far as the population was concerned it remained quite stationary until after the First World War. The railroad came in the 1840s, but this did not disturb social life. To be certain there was some breaking away from the old Puritan traditions, and it was about this time when people went of an evening, to the old poor-farm house to dance the quadrille, the polka and the square dances. Then the aftermath of the Civil War made other minor changes. Those whose memory goes



back to the days of the seventies say that then they sometimes stayed out until two o'clock and danced. These were the venturesome spirits. Clara Louise Burnham, however, in her book, "No Gentlemen," the plot of which was laid in North Reading, pictures a staid and orderly society, without any of the excesses one notes in more modern times. But a more liberal spirit was slowly developing. Soon thereafter came the gay nineties and one can note its reflection even in North Reading.

Various and new organizations came into being at this time. There was a North Reading Improvement Society for the men, and for both sexes The Out Door Club, and the Kunkshamooshaw Club, and there was the inevitable Lecture Course. The nineties were also the time of a growing interest in athletics. The "go-as-you-please" race craze struck town in the early part of the nineties, and then with the turn of the century the street cars came to enliven the interest already displayed in baseball. It was then easier to get about than it had been in the days of the ox-cart, so each town and each Y. M. C. A. had its baseball team. And the North Reading fans were certain they had a superior aggregation. These were the days before the professional teams had really hit their stride. This was what spelled the death knell of local athletics. Soon it became easier to watch than it was to play in the game.

It was the automobile which quickened this march away from the home-town league and the local athletic contests. The horseless carriage made it easy to go to the next town and see what the folks there were doing. Then came the moving picture theater with its cheap melodrama, which was not exactly an improvement on the entertainment of the gay nineties. Soon the staid manners and customs of the earlier days were all gone. The old-fashioned husking bee with its red ears and the possibility of a kiss from the lady selected could not compete with the moving-picture house where the lights were always low and the invitation for love making ever present on the screen.

In the last quarter century the social organizations have changed. There is no longer an interest in purely literary pursuits, and in the improvement which came from the lecture course. To meet the new demands there was organized in 1911, the Upland Club, with the object of promoting intellectual and social culture among its members. Then in 1912 Mrs. James Fairbanks started the West Side Women's Club with Mrs. Mary A. Bailey as president. Earlier than this, in 1904, there had been established, in North Reading, a chapter of the National Patrons of Husbandry or the "Grange" which has contributed greatly to the social life of the town. For a while there was a Board of Trade, but business life has not been sufficient to keep it going. During the last year the author of these lines has started a men's organization called the North Reading Men's



Union, which, it is to be hoped, will minister to the social and spiritual needs of the men.

In the early days courtship and marriage was a serious and orderly proceeding. There is no evidence that the people of our town "bundled" as they were known to have done in Pennsylvania. If a young man so much as addressed a young woman without her parents' consent he was subject to a fine of five pounds. In 1649, the old records state, Matthew Stanley was fined five pounds, two shillings and six pence for winning the affections of John Tarbox's daughter without her parents' consent. We are amused at such incidents because they are to us evidence of the lack of liberality on the part of the Puritans. But if John Tarbox were living in our day, one wonders just what difficulties he might face. Since his daughter seems to have been of a venturesome turn of mind, she would be hard to follow. Her father would be chasing her from roadhouse to road-



**THE MODERN COUNTERPART OF "YE OLD TAVERN," ON MAIN STREET**

house and thence to some out-of-the-way parking place and it would all end in a shot-gun marriage. Then a few years later the daughter would quietly make her way to Reno for a six-weeks residence and divorce. On her return she would begin a search for more adventure and all the while there would not be a letter "A" on either her arm or her breast.



Not only have we become more lax in our home ties, but in other ways as well. There seems to be a growing interest in the use of liquor, as noted before, and in those other social excesses which its use invariably brings. Betting and games of chance are far more prevalent now than ever before. Our public dances go from one extreme to the other. We have passed from the days of the "turkey-trot" and the "bunny hug" to

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**THE MODERN SALOON**

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the "rhumba" and the "shag." That is, the free and liberal group has. There are still a great number of conservative people in North Reading and elsewhere who still enjoy a waltz or a two-step and there are those who never dance. But those that belong to the class to which the daughter of John Tarbox did, have thrown off restraint.

Since the beginning of the Second World War in 1941, there has been an increasing disruption in the normal processes of life. There is gas rationing, oil rationing and food rationing. In order to buy these commodities it is necessary to secure from the local Rationing Board the "points" which are handed out, in accordance with the needs of each householder. The number of "points" necessary for a gallon or a pound varies in accordance with the abundance or the scarcity of the article. Without these one cannot buy, unless he chooses to deal in the "black market," where, for a little higher price, buying can be done without "points." From time to time the Office of Price Administration has attempted to stop



this practice. They have prosecuted a few of the offenders but still the "bootlegging" goes on. In spite of it all, however, it can be said that the O. P. A. has in a measure controlled prices so that we do not have as much inflation as there was in the last war or even during the Civil War and the War of the Revolution. So far we are not troubled with the old and new tenor money as were our fathers.

Beginning with 1930, North Reading, along with the rest of the country, began to feel the pinch of financial crisis. This one was a little more severe than the one the town experienced in the seventies and the nineties of the last century. Being a farming community these periods of low financial barometer did not strike the town with the force of the more recent one. Our population has increased and there is a large proportion of our residents who work in Boston and elsewhere. So when the stock market crashed and the banks began to fail the number of unemployed in North Reading began to mount. The new "allotments" started before and after the conflict did not help in this matter. The Martin's Pond area, Liberty Acres off West Park Street, and the "allotment" on the old Poor Farm were filled up with working people now without work. Bravely North Reading tried to meet the emergency. As to the extent of the help rendered compare the figures for 1929 with those of 1941. These two dates are selected because they are at the beginning and the end of the crisis and will give a better picture than the figures for 1935 when the depression was at its height. In the earlier year there was spent for public welfare and relief, the sum of \$4,177.42, while in the later year the amount was \$41,795.71. This figure, however, does not quite tell the whole story. Besides this amount the town distributed food valued, by the Federal Government, at \$14,490.22 and clothing valued at \$4,552.25.

The administration of all this public relief has undoubtedly weakened our morale, or, at the best, it has changed our attitude as to the function of government. The Federal Government was very generous in distributing the money necessary for the labor costs of public improvements, such as new highways and public buildings. But the town, anxious to keep the local tax rate down, was loth to start anything involving a large outlay for material, confined itself to minor projects such as a few streets and what was intended for a public park at the center of the town. These were the days of "boon-doggling" and make-believe enterprises. Since it was a relief project no one felt the necessity for doing much work. Hence there were current a number of jokes about the laborers on these W. P. A. projects. The men were said to have padded shovels and leaning rests. One current story had it, that a man died on the job and the undertaker was forced to wait until quitting time before he could tell which one actually was dead. But the pay came just the same and as an outcome a great number was pauperized. They lost that good old Puritan virtue of

industry and as a result this same demoralized group are doing but little more in the war industries than they did when they handled the pick and shovel. This is entirely possible since the national government has engaged in a war program which pays the manufacturer for raw material and a percentage on all labor costs.

Not only has there been a loss in business integrity but the prevailing high wages have attracted many of our women into industry. Some women with small children have been lured away from their homes while the children have been left pretty much to their own devices. The children are expected to attend school and then wait at home for the return of father and mother. Some of the older boys and girls take advantage of the situation and play truant. One wonders just what the outcome of all this will be. In twenty-five years from this date we will begin to reap the harvest, whether good or bad.



## CHAPTER III

### EDUCATION AND SCHOOLS

Historians generally have over-rated the interest of our Pilgrim and Puritan ancestors in the cause of education. The tendency has been to take a few general statements made by some Divine, and the laws passed from time to time, as accomplished facts. The law of 1647 was to the effect that there should be a school in every community where there were fifty families, and a grammar school in every community of one hundred families. Then in 1693 this law was strengthened by the imposition of a ten-pound fine annually for the violation of the law. "There shall also be a grammar school set up in every such towne and some discreet person of good conversation, well instructed in the tongues, procured to teach such school." This law was still further strengthened in 1701 by imposing a fine of twice the amount specified. It was also stated that the grand jurors were to report all breaches of the law. The master of all such schools was to be certified by the local minister and the ministers of two adjacent parishes. By 1711, however, this ecclesiastical control began to weaken, for it was thereafter possible for the selectmen to approve the master.

All of this sounds very good and it seems to indicate that there was a lively interest in education. But as one might easily guess, the law was not very faithfully carried out. There was a tendency to evade and procrastinate. In the first place it was hard to find teachers. Those "well instructed in the tongues," or college graduates were not so numerous and then, when found, they did not want to come for the small stipend the town proposed to pay. Then, too, the Grammar School was not as popular as it might have been. Why should farmers and entrepreneurs be required to spend time wrestling with Latin and Greek, was a question that must have been frequently asked. So, although the Town of Reading had one hundred families there was no Grammar School and in 1680 it was complained of to the General Court. Even at that, it was not until 1706 that John Rogers, for twelve pounds per year, was hired to teach a Grammar School. Reading, however, was not the only town that neglected. Five years earlier than the date just given the Town of Haverhill presented this question in town meeting, "Whether the town was compelled by law to establish a Grammar School." The proposition passed in the negative, but for their trouble the town was indicted and fined. They were ordered to get a school master as quickly as possible. In 1701 when the Town of Malden was complained of to the Court she was able to show that there

were really only ninety-four rate-paying residents. This seems to have been the situation all through the colony. Wherever possible they dodged the issue.

Of course the situation in Massachusetts, with a lax enforcement, was much better than it was in some of the other colonies. Take Virginia for instance. From there Governor Berkley wrote home that he thanked God there were no schools in Virginia and he hoped there would not be for a hundred years. It was his opinion that education only bred strife and contention. The New Englanders were of a different mind. They had an interest in reading for they wanted to be able to interpret their Bibles, and being Calvinists, they were not averse to doing a little "casting of accounts" on the side. Even though they did not always send their children to school they were taught how to read and figure at home. Yet we should not presume to state that every New England family learned to read and write. And this is the evidence. After the parish of North Reading was established, in 1718, a petition for the common land within the parish bounds was presented at the town meeting. Of the twenty-six, whose names were attached to the petition, ten of them had an "X" with the words, "his mark." If such a large proportion of the most influential could not write, what about the remainder?

The first mention of school in connection with the North Parish, is an item in the town report for 1693. In dividing up the school money for the year, one pound was to go to the part north of the river. There is no further evidence as to just how the money was used. Perhaps the wife or daughter of one of the residents kept school for a little while. Or perhaps there was a regular school and the children carried wood to replenish the fire as was specified in the ordinance of 1701. The next item in the records appeared in 1715, when it was voted to give the North Precinct their proportionate share of the school money. There is also the corresponding vote which appeared for the same year in the Parish records. "Voted to lay out the school money that the town will give us, in school at home amongst ourselves." They also voted that Joseph Upton, Sr., "should settle the school in the lower end and John Harnden was to settle the school in the upper end."

This indicates that the first schools of North Reading were moving or roving schools. There was no stated place for the school to be kept. But always there was a front room with an open fireplace in the home of some enterprising citizen. In fact the records seem to indicate that there was a bit of rivalry in securing the school. In 1733 it was voted that Ebenezer Damon, Mr. Edward Hirkcom, and Mr. Joseph Upton be a committee to provide a place or places to keep school in for this present year. Three years later the assessors were made responsible for this task. This rule then prevailed for the next twenty years.



There is also evidence to support the contention that the interest in "schooling amongst ourselves" was not as lively as it might have been. Sometimes the town did not send along the proportionate share of the school money and the North Precinct did not always press the matter, until they finally decided to raise their own funds direct. In 1721 there was a vote to choose a committee, "to request our part of ye school money in ye town, yt we might have it to lay out in schooling of our children amongst ourselves." As the organization of the Parish became better established the interest in education grew and as stated the school money was raised in the parish rates.

The first mention of a school house one finds in the old records is an item in the minutes of 1745. It was then voted not to build a school house this present year. Nothing more was said about the matter for almost ten years. Then in 1754 the Parish voted that some particular persons have liberty to set a school house on land near the meeting house "at their own cost." Apparently the majority were not, even then, interested in school houses. They were interested in pounds, where the stray cattle were kept, pending the payment of a fine. A little later the town decided on a stone pound, but as yet the majority voted down the proposition of a school house.

When this school building was erected by "some particular persons" it did not mean that all those of school age came to this central building. Doubtless those who built it hoped that in stating the school for the year the assessors would make this their first choice. If they did they were bound to be disappointed. Sometimes there was school in the east part and in the west part, while the school house by the meeting house was ignored. Usually the term was a period of two months. Thus in 1769 the vote was for a term of two months at or near Jabes Uptons and other two months at or near Isaac Uptons. But the regular school house must have had its advantages over the private dwelling. By 1773 there was another private school house near Mr. Abraham Sheldings and soon there were two others in different parts of the town.

It is not likely that these early schools were Grammar Schools where the curriculum included Latin, English and the casting of accounts. Reading, writing and arithmetic were undoubtedly the subjects dealt with, along with the inevitable catechism and the teaching of the Bible from the old horn book. The first mention of a grammar school was in 1770, when it was voted to have such a school in the school house by the meeting house. And the teacher must have been Jonathan Kidder, for his name from that time forward is mentioned frequently in the treasurer's accounts. But even the grammar school became a moving school. In 1777 it was voted that the grammar school be kept in two parts, two months at Tabar Upton's, and at the school house by Mr. Jessae Uptons, ye year ensuing.

Five years later it was to be in three places. Then by 1785 it would seem that these schools had become more or less stationary, for it was voted to raise ten pounds to enlarge the grammar schools, this money to be divided as the town money is divided. All the while there had been growing a new interest. Manifestly all were not interested in preparing for college, so in 1794 it was voted to have English schools in each ward along with the grammar school.

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When the pupils entered school they were supposed to know how to read and write a little. The beginning was made at home under the instruction of the parents or an older brother or sister, or in a special private school presided over by some enterprising widow. These "school dames" were paid a fee by the parents of the children and there was no charge on the town. It is a matter of dispute as to just when the towns began to pay these "school dames." The earliest record of payment in the Parish of North Reading is in 1774. In that year the treasurer jotted down this item: "paid Mrs. Ruth Herrick, one pound and five shillings for keeping school in the north end." From that time forth there are frequent references to women teachers. In 1776 there appeared this item: "paid Archelaes Macentire, sixteen shillings and eight pence for boarding the school dame," which school dame was the same Mrs. Herrick. Eleven years later still there were at least four women teachers: Robert Mason's wife, Amos Upton's wife, Mrs. Elizabet Foster, and William Flint's daughter. Each of these, according to the records, received varying sums for that year. Or perhaps we might better say that the husbands or fathers received the money, for apparently it was not binding when the money was given to a woman who had a husband or father. From this time on, until the end of the century there were various women teachers. The last reference to Dame Schooling appeared in the minutes for the March meeting of 1802. "Voted to raise \$60.00 for dame schooling."

The remote parts of the parish also received due attention. In 1771 it was voted that five pounds of the pew money be given to the distant parts for schooling. Two years later this sum from the church funds was increased to six pounds. And where were these remote parts? Well, New Marblehead was the place most often mentioned.

With the coming of the Revolution there was a disruption in the school program. For the year 1778 there was no school and the next year there was only a limited program. After the peace there was a state constitution providing for various changes in the school system. After 1789 the towns were definitely divided into school districts. Later these districts were given a corporate capacity, which enabled them to hold property and build school houses. A reflection of this is seen in the vote of 1785. "Voted to raise fifteen pounds to enlarge the Grammar Schools, the money to be divided as the town money is divided." Then in 1802 there



were some changes made in the wards, and both the grammar and the English schools were to be in three places. In their enthusiasm the town fathers voted \$1,000.00 for four new school houses. Later this vote was rescinded and the wards allowed to build their own school houses. But there remained some interest on the part of the town, in the school house, by the meeting house, for at a subsequent meeting the fathers voted money for its repair. For some years more, they also voted to supply the wood for the wards.

The old days when the assessors were empowered to state the schools for the coming year had passed forever into the discard. In 1812 the following three men, Daniel Graves, William Eaton and Thomas Sawyer, were constituted as a school committee with full powers to act in all educational matters. There were four regularly constituted wards or districts, with the interesting names of Back Row with a school house on North Street, Pudding Point with a school house on Park Street West, Lower End with a school house bordering on the Riverside Cemetery, and The Neck with its building originally on Chestnut Street but later moved to Haverhill Street. Three of these old buildings are still to be seen, two of them are dwelling houses and one a garage. The old High School building as well as the Grammar School that stood near the center of the town have also found an interesting place in the new scheme of things. For some years they served the Turner Truck Body Co. as a paint shop.

This decentralization of the schools of the town was not altogether a good thing. In the smaller units it was impossible to concentrate on the Latin and the advanced mathematics taught in the old Grammar School. The new schools were more after the order of the English Schools started a few years previous. In other words there was nowhere in town where the aspiring youth could go in order to prepare for college, which college, by the way, still insisted on a knowledge of Latin and Greek. This was what started the age of the Academies. In North Reading Col. Daniel Flint sensed this need and in 1825, bought the tavern that had been built in 1818 by Jerry Nichols, now called the Campbell Building, and started an Academy. Here all those desiring more than the rudiments of an education attended. The first Master was a Mr. Gregg. He was followed by a Mr. Webster and a Mr. Coffin. For fifteen years this new venture in education continued, and then there was no higher education in North Reading until the coming of the High School in 1868.

In the meantime Horace Mann had stimulated a new interest in education and had succeeded in influencing the General Court to pass a law providing for a State Department of Education. Under the impetus of this law it was not long before the local schools were under the supervision of the state. This undoubtedly heightened the interest in general education. One can notice this increased interest in reading the reports

given by the school committees from time to time. In the North Reading report for 1862-63, the School Committee was quite enthusiastic. In the school kept at the Back Row there had been a class in botany. At the Franklin School, (the one previously designated the Neck) there had been much time spent in teaching the English language. The pupils, under the guidance of the teacher, had even published a school paper. At the Center School the interest had gone to music and the pupils had given an excellent Christmas concert. It was this interest which led to the establishment of the High School five years later.

The old Methodist Church, which was located back of the Putnam House, was moved to the corner of Bow and Willow Streets and fitted out for school purposes. Miss M. D. Chapman was engaged as principal of this new High School. From then on there was a succession of teachers and principals. The year was divided into three terms and sometimes a teacher would teach one term and then secure a higher paid situation elsewhere. As a result there could not have been much effective teaching done, although the School Committee usually had an enthusiastic report. The discipline, however, must have been bad, for in 1876 the Committee prefaced its report with these words: "The reports which were circulated at the beginning of the year concerning the school were such as to lead the Committee to suppose it to be a difficult school to deal with." Whenever school discipline is bad enough to come to the attention of the School Committee it is rather bad.

From the beginning this North Reading High School must have been greatly limited in its capacity. In the curriculum for the year 1892 there is listed such subjects as physics and chemistry. With the limited space available there could not have been much laboratory work, which is a prime requisite for teaching these subjects. In mathematics the pupils were not taken beyond Plane Geometry, and as for language, that subject is settled by a note at the bottom of the page saying, "Latin may be taken during the second and third years." It would seem from this that the standards had been lowered during the course of the years. The old fashioned Grammar School, while not paying much attention to such things as Physiology, Botany, Government, etc., did lay emphasis on Latin and Greek. By so doing the foundation was laid for individual efforts in the direction of natural inclination.

By the turn of the century this venture in higher education came to an end. The state requirements for a recognized High School were such that it was no longer feasible to carry on. At the present time North Reading only attempts to give the first year of High School, as for the remainder the pupils have been going, first to Lowell and Salem, but more recently they have been transported to Reading. Now that the school population has increased there is afoot a movement for the erection of a High School



building adequate to accommodate all our young people desiring such an education.

The schools of North Reading continued on the even tenor of their ways. Reading the reports made by the School Committee one gathers that irregular attendance and lax discipline were the bane of the teacher and the Committee as well. In 1872 the report was that there had been no failures but a great deal of absenteeism, which has slowed up considerably the brighter pupils. The great day of the year was "examination day" when, at the close of the year, the parents and the Committee came to both hear and ask questions. If the pupils did not tremble in their shoes it is a safe bet the teacher did, for this was the day on which she was "on the carpet."

In 1882 there was a new law governing the schools of the Commonwealth. The old district system was abolished and there was a superintendent provided for. Julius K. Knowlton was one of those early superintendents. In 1893 the town decided to give up the old districts and have but one central school to which the pupils from the outlying districts were



**THE LELAND D. BACHELDER SCHOOL**

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to be transported at town expense. To this end two rooms were fitted up in the basement of what had been the Third Church building, but then was known as the Old Town Hall. Later when this proved inadequate the old Academy building was secured for school purposes. Then as the



school population increased it was necessary to make other provisions. In 1917 the town was bonded and the new Leland D. Batchelder Building, named in honor of a long-time member of the School Committee, was erected. By 1930 even this was inadequate to accommodate the new needs, so a couple of wings were added to this building. And now with a school population of 519, North Reading is compelled to look forward to other provisions.

Because of the growth of the town in valuation and in population it has been able to throw off the part-time superintendency of a few years ago and have a full-time superintendent. From 1935 to 1942 John B. Hender-shot ably carried forward the school program. Since 1942 Ralph C. Sturke has been doing good work. In the meantime there has been added a school nurse, a supervisor of music, and there has also been some instruction in art. All in all, the North Reading school system could be duplicated in many of our New England towns.

We are no better nor no worse than hundreds of other towns. But recently there has been much severe criticism leveled against our American school. Perhaps it is a part of the war-time spirit, and again perhaps it is justified. Recently one of our newspaper columnists has been presenting such items as these—Admiral Nimitz wrote that “it was found necessary at one of the training stations to lower the standards in fifty percent of the admissions.” “Not half of the graduates of the elementary schools of Tennessee can read and write well.” “It is impossible to teach the products of lax elementary schools a foreign language,” and finally, “I know a fine city superintendent who was ousted because he stood for the old-fashioned type of schooling.” “The leading educators,” says the President of the Georgia Military College, “are interested in enrollments, surveys, teachers’ credits, new fangled subjects and textbooks—to the neglect of sound discipline and moral training.”

According to this source the main reason for all this laxity is due to the Columbia Teachers’ College group which seems, for the time being, to have the upper hand in all educational circles. The general method employed has been, “take it easy, children,” “don’t work too hard.” “we will make education interesting for you.” Then this system goes on to state that corporal punishment is antedated, and any lack of discipline is due to the fact that the teacher has not made the subject matter sufficiently interesting. Add to this the fact that our school system has got into politics and you can sense the situation.

This little digression is given in order that the future reader may understand that we still have our educational problems in North Reading as well as elsewhere. We have gone a long way from the horn-book and the New England Primer, but the old days had their good points.

During the last seventy years the progress of education in North



Reading has been aided and abetted by the Flint Memorial Library. Beginning in 1873, Harriet N. Flint, to whom the town owes much, made a beginning by donating 419 volumes as a nucleus of a library. To show her good will she added to this \$500.00 to be used in the purchase of books and \$2,000.00 as an endowment fund. Later another thousand was added to this fund. Then when the Memorial Hall was built a room was set aside for library purposes and the books were moved from the Campbell Building where the library had been housed. As more volumes were added it became necessary to add to the space at first allotted. Now the southern half of the first floor is utilized as a combined stack and reading room.

The librarians have been a courteous and long-serving group of women. The first two, Ella Chapman Foster and Frances Howard Musgrave did not serve the reading public as long as the others, but they are remembered as kindly spirits. Beginning in 1881, Sarah H. Whitcomb labored for a term of seventeen years checking and handing out books. Then came Addie Gowing, who served for forty-two years. Mary Bailey Bartlett, an efficient and hard-working young woman, served for a time and then went to a larger field of labor. The present incumbent of the office is Mrs. Frances M. Foster.

From time to time the number of volumes are increased, and the subscription list to the current magazines is lengthened. In the town report for 1943 the librarian reported 9310 volumes, and the number of books loaned during the year was 12,714. Thus it would seem that education in the town does not cease with graduation from the Public Schools, but is continued even to old age.



## CHAPTER IV

### RELIGION AND THE CHURCHES

Outside of the business of making a living, the church for many years was the chief interest of the inhabitants of the North Parish of ancient Reading. The first meeting house as noted above was started before the

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**A PART OF THE OLD FIRST MEETING HOUSE, STARTED BEFORE 1713**

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parish was set off, accepted and completed in 1718. There are no photographs of this first building, but it evidently was small and proved inadequate for a growing population. Tradition says that the carpenter shop of Arthur Eaton, on Central Street was the original church. The chance references made to the church in the old parish records would not, however, justify one in saying that this humble shop was the main part of the original building. It may have been a vestibule or some part added later to accommodate a growing constituency.

Here are some excerpts from the old records which will give some idea as to its size and, at the same time, a clue as to the part of the building Mr. Eaton's carpenter shop may have been: In 1735 it was voted to repair the gallery. Then in 1743 liberty was granted to Thomas Flint, Amos



Upton, Ebenezer Bickford, Samuel Hartshorn and Amos Flint "to build a porch, at the fore side of the meeting house against the forehead, or as wide as the posts that stay on each side of said doors, for their own use, leaving an alley through said porch, to the south end, as wide as the fore door is." Then in that same year Kendell Parker, James Flint, Ezra Damon, John Mackentire and William Ballu were given "liberty to build two seats between the two beams at the side of the meeting house, not to damnify the seats under them, at the discession of the committee." A building with galleries could not have been so small as the carpenter shop. The probabilities are that it was "the porch at the fore side of the meeting house."

Even though the original building had porches and galleries it was manifestly inadequate for the religious needs of the parish. And yet the voters were loth to undertake a new building. So, as has been just noted, the progressive ones made provision for their own families and patiently waited for the voters to make up their minds. As early as 1740 a committee was appointed to decide where the new building was to be placed. Then a year later the Parish voted "to build a meeting house, forty-six by thirty-six, on land that was given for that use, and furnish it as decently as a meeting house ought to be for the public worship of God. With what speed our necessity requireth, or its ability will admit of, by a proportionate rate of what shall remain after what is subscribed is paid." There must have been a great deal of opposition to this vote. Apparently it was rescinded, for two months later at a special parish meeting in May, it was voted to shingle the old meeting house. Then a few years later it was voted to add to the south side, and later still to add to each end of the old building.

Reading over the actions of the parish the votes for additions and then the rescinding of the votes, when the opposition was able to marshal its forces, leads one to surmise that there was a great deal of individualism in those early days. There was not much more of a united spirit then than there is today when great issues are at stake. Doubtless in this case the situation was saved by the coming of the Great New England Revival, started by Jonathin Edwards in Northampton. In 1742 it struck the North Parish of Reading. In 1743 the Rev. Mr. Putnam wrote to the Assembly of Pastors in Boston, as follows: "I have had the opportunity to see much of the gracious work of God, in the revival of decayed religion among people committed to my pastoral care. And this without such disorders and extremes, that are so much complained of in many places. The revival began in March of 1742 with fasting and prayer, and lasted for some six weeks. Every day except Sunday people came to my house greatly concerned and crying, 'Oh Sir, what shall I do! What shall I do to get rid of my sins.' " The influence of this revival continued on, and



out of it grew the first confession of faith written for the North Parish in 1761. And this, by the way, became a model for other churches.

With a revived and more united spirit the parish was ready by 1751, to begin in earnest on the new church. One hundred pounds, lawful money, was appropriated and a committee consisting of Lieut. Ebenezer Flint, Capt. Ebenezer Damon, Lieut. Robert Russell and Mr. Ebenezer Upton, was appointed to manage the enterprise. Later another twenty pounds was appropriated for the foundation and by 1752 the building was well under way. The next word that the records give us is that "it was voted to have a 'lunching time' at the raising of the above said meeting house." So on July 23, 1752, old style, the raising took place and it goes without saying that it was a happy occasion. And it is not apparent that there were any liquid refreshments as there had been earlier in the South Parish, when their meeting house was raised. The spirit of the revival was still alive and people filled with the divine spirit need no artificial stimulants.



**A REMNANT OF THE SECOND MEETING HOUSE, BUILT IN 1752**

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The new place of worship was gradually brought to completion. It had a gallery back and along the sides. Anyone who will take the trouble to look over the old barn, to the right of the Middleton highway can see that, for the time it was a pretentious church. The pews were rented rather than sold as was the custom in many places. The best seats went to the highest taxpayers, although the committee was instructed to have regard to age and seniority. The pulpit was not pretentious, but it had a sounding



board over head. All in all considered, it looked as though Mr. Putnam was scheduled for a long and prosperous ministry in the North Parish.

But alas, man proposes and God disposes. Scarcely had the building been completed and the work reorganized when Mr. Putnam took sick. At first it was not regarded as serious. A substitute was hired to supply the pulpit and then after a year of illness Mr. Putnam died. On one of the pages of the old book there is scribbled this note, "Mr. Putnam died, at one of ye clock in ye morning, in the 63rd year of his age, 1759." There was much sorrow in the parish, for Mr. Putnam had become a real part of the life of the town. There has been opposition and he had not always been able to persuade everyone to his own way of thinking, but all respected him and mourned his passing. One can sense the spirit of the Parish when reading this notation of July 23, 1759. "It was voted that Thursday the 9th day of August, next, be kept as a day of fasting and prayer, in the Parish, in order for a resettlement of a gospel minister amongst us."

It was not altogether an easy task to find some one to take the place of the beloved pastor who had died. For some time candidates were heard. There was a Mr. Jackson, a Mr. Dix, a Mr. Rice and a Mr. Noyce. The last of these seems to have been quite acceptable to the church and a call was extended to him. But for some reason Mr. Noyce did not choose to accept. So the church heard another candidate and there appeared on the warrant for a special parish meeting called for December 6, 1760, this item: "to see whether the parish will concur with the church vote, in making choice of Mr. Eliab Stone, to be our minister." It was so voted and as a settlement he was to receive one hundred and sixty pounds, and an annual salary of seventy-three pounds, six shillings, eight pence. It was further voted that May 20, 1761 should be a fast day for the ordination of the new minister.

Pastor Stone was an efficient minister, faithfully looking after the spiritual needs of his parish. In his long period of service he married some of the great grandchildren of those married at the beginning of his ministry. Although he lived to be eighty-five years of age he seems to have aged comparatively early in life. That bold stroke of the pen which was characteristic of his signature at the beginning, at the age of sixty began to waver, and by the end the hand was so palsied that the writing is hard to read. In theology Pastor Stone was more of a Calvinist than an Armenian. To him Christianity was more a matter of rigid discipline than it was an affair of the heart. Of course he could be and was full of sympathy for the unfortunate and the needy, but he also believed that his parishioners should conform to rules. "Voted, that the reasons assigned by Eliab Parker (a member of this church) for his long absence from the Lord's table are insufficient. Voted, that, said Parker be suspended from com-

munion at the table of the Lord, till he manifest his repentance for his neglect." This is a sample of the records jotted down in the old church book, in the hand writing of this old puritan.

There are other incidents which go to show that Pastor Stone was more of a disciplinarian than he was a pastor who loved men and women into the Kingdom of God. On one occasion when, in those trying days of the Revolution, the alarm sounded, the pastor of the Second Parish in Reading donned his ministerial wig, shouldered his gun and marched with the Minute Men. And this apparently was not the only time when he appeared with the army. Sometimes these disciplinarians do not do so well in rearing a family, but Pastor Stone seems to have succeeded quite well. One son became a local farmer, another a minister of some repute, and a third one lived in Salem, Mass., and became a deacon in one of the churches there. Albeit, the old account says, he was also noted for the good whiskey which he distilled.

It is also to be noted in a sermon of 1811 that Pastor Stone was a real scholar. His "M.A." degree, which he had from Harvard College, was not equivalent to the same degree from that institution at the present time, but the sermons preached and published bear evidence of being the product of a scholarly mind. The one preached in honor of fifty years of service in the parish, not only bears evidence of thought, but it is also a model for the organization of material. In it there is an interesting review of his years of service up to that time. There had been, he says, 476 funerals, 380 marriages, 876 baptisms, and there had been 303 new members added to the church. Then there is this further addition. There were at the time ninety-two members, fifty-nine of whom were women.

It was impossible to ignore all the tendencies towards liberalism which came after the Revolution. From France there came whispers of atheism and in America Tom Payne was abroad writing his *Common Sense* and his *Appeal to Reason*. This liberalizing tendency undoubtedly found its way to the North Parish and it was necessary to make some concessions. As an indication of this, note this item in the old church book under the date line of November 7, 1798. "After lecture the church met at Deacon H. Putnam's and voted unanimously, when persons are to be received into this church, we will not insist upon their making confession of any particular crime of which they may have been guilty, but a general confession of all their faults as expressed in the church covenant will be satisfactory to us." There was still, however, much of the old spirit left, for there were many excommunications. One William Whittredge seems to have caused a great deal of trouble. A committee appointed to labor with him came back with the report that "brother Whittredge manifested no repentance." Later he was found guilty of profanity and unseemly con-



duct so he was excommunicated. But all the while, it seems that Brother Whittredge was interested in the Baptist movement which was just getting under way in North Parish.

In the early days the music in the church service consisted of singing one or two psalms unaccompanied by any musical instrument. The translation used was not exactly adapted to "ye tunes" with which the congregation was familiar. To remedy this situation Isaac Watts, an English divine, had made a more singable translation. So in 1774 the church voted to use this version. This seems to have been the beginning of the desire for better music in the church service. From time to time there were attempts, not always successful, to improve the singing. In the call for the Parish meeting of 1780 there appeared this article: "To see whether the Parish will vote to those who have learnt the rules of singing and those that are learning, the one half of the fore seat in the front gallery, the Easterly half, together with as many of the back seats as will conveniently hold the singers, with women's front gallery likewise, and what they will do in that affair." The motion passed in the negative. The church had to wait three more years before there was sentiment enough to grant such permission, but at any rate changes were in the making.

The next step in this liberalizing tendency is indicated by the following item from the meeting of 1789. "To see whether the Parish will vote that part of the public worship that is called singing shall be carried on with reading the Psalm as it formerly was, or what they will do in that affair." This, too, was passed in the negative, but the more liberal element was gaining ground. It was not too many years after this that a cello or bass viol was introduced into the service as an aid to the singing of the Psalms. In a note appended to one of Rev. Stone's sermons, preached in memory of George Washington, February 22, 1800, it is stated that "the following hymn was performed on the occasion with vocal and instrumental music." The old cello, in the possession of Arthur Eaton, bears on the inside the date of 1811, which must have been about the time when this innovation was introduced. But be ye well assured, it was not without protest. According to Rev. James Flint, in the address given at the time of the bi-centennial celebration of the founding of Reading, Captain John Flint was unalterably opposed to that which he considered a profanation of the Lord's House. "I well remember," he says, "to have seen this white-haired man, with his long cane, walk doggedly the whole length of the broad aisle, out of the house while the hymn was reading, and taking his stand during the singing at a sufficient distance to be out of hearing of the profane viol."

Still another evidence of the changing times is the vote of 1815. Voted to purchase a hearse for the use of the parish and that the assessors be a committee for the same. It was also decided to erect a hearse house, which was located on the Common near the meeting house. This was quite an

improvement over the old days when the dead were transported to the cemetery by oxen or horses drawing a lumbering farm wagon. This also indicated that the chaise and the carriage were coming into use, and that no longer was "my lady" riding to church of a Sabbath morning on a pillion behind her stately husband.

In the meantime Mr. Stone was growing old and his palsied hand and quavering voice were no longer capable of directing all the affairs of a restless congregation. For the church it was a delicate matter to ask this old war horse to step down. For some time they hesitated, but finally a committee waited upon their pastor to see whether it was not agreeable with him to have an assistant and to see what adjustment of his salary he was willing to make. Finally after some delay and after hearing candidates, Rev. Cyrus Price was established as an assistant to the now aging pastor. This happened some five years before the death of Mr. Stone in 1822. Mr. Price was young and apparently full of the new and liberal theology. He is quoted as having on one occasion said that he did not know exactly where, in the scheme of things, to place our Lord Jesus Christ. Without doubt, it can be said, that he hastened the liberal movement in North Reading, and because of the conservative temper of the parish he resigned his position in 1827.

Other changes were in the offing. Already the Baptists had organized and were in the process of building a church for themselves. Doubtless this inspired visions of new things in the minds of the members of the old church. In 1823 the Parish chose a committee to see whether they would build a new meeting house or repair the old one. Then in 1828 the committee reported plans for a new building, with sixty-four floor pews, at a cost of \$3,000. Enthusiastically it was also stated that thirty of these had already been sold. The following building committee was then appointed: Joshua Putnam, Daniel Flint, Jr., Asa G. Sheldon, Amos Batchelder, Frederick F. Root, Addison Flint, Thomas Rayner, and John Hayward, Jr. But, as with all other such ventures, the committee found that in order to complete the building the final cost was much more than the estimate. With the additions found necessary the final figure was \$4198.14. This added cost, however, was offset by the sale of other pews. Of these there was a total of forty-two, which brought in a total of \$3472.08. This church was placed near the site of the second meeting house and unlike it had been in the former case when the pews were rented from time to time, the pews were sold and the buyer was given a deed just as he had for his other property.

Instead of enjoying this new house of worship, its completion seems to have been the signal for additional troubles among the members. As has been noted above there was a great deal of liberal sentiment abroad in the Parish and this seemed to have been the time when it sprang into new



life. The intimation of the coming trouble is to be found in a vote passed in 1830. All denominations except our own were to be denied the use of the vestry for lectures. The other denominations in this case were the Universalist and the Unitarians. Among those members of the parish, who had not taken the trouble to become members of the church, there was a great deal of liberalism. Being denied the use of the church only made them, for the moment, more persistent. Quietly they began to work and it was not long before they were able to secure other qualified voters for the parish meeting. Then when the question was presented in parish meeting it was decided to divide the time between the conservative and the liberal group.

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**THE THIRD MEETING HOUSE, BUILT IN 1829**  
(Now the Grange and the Legion Hall)

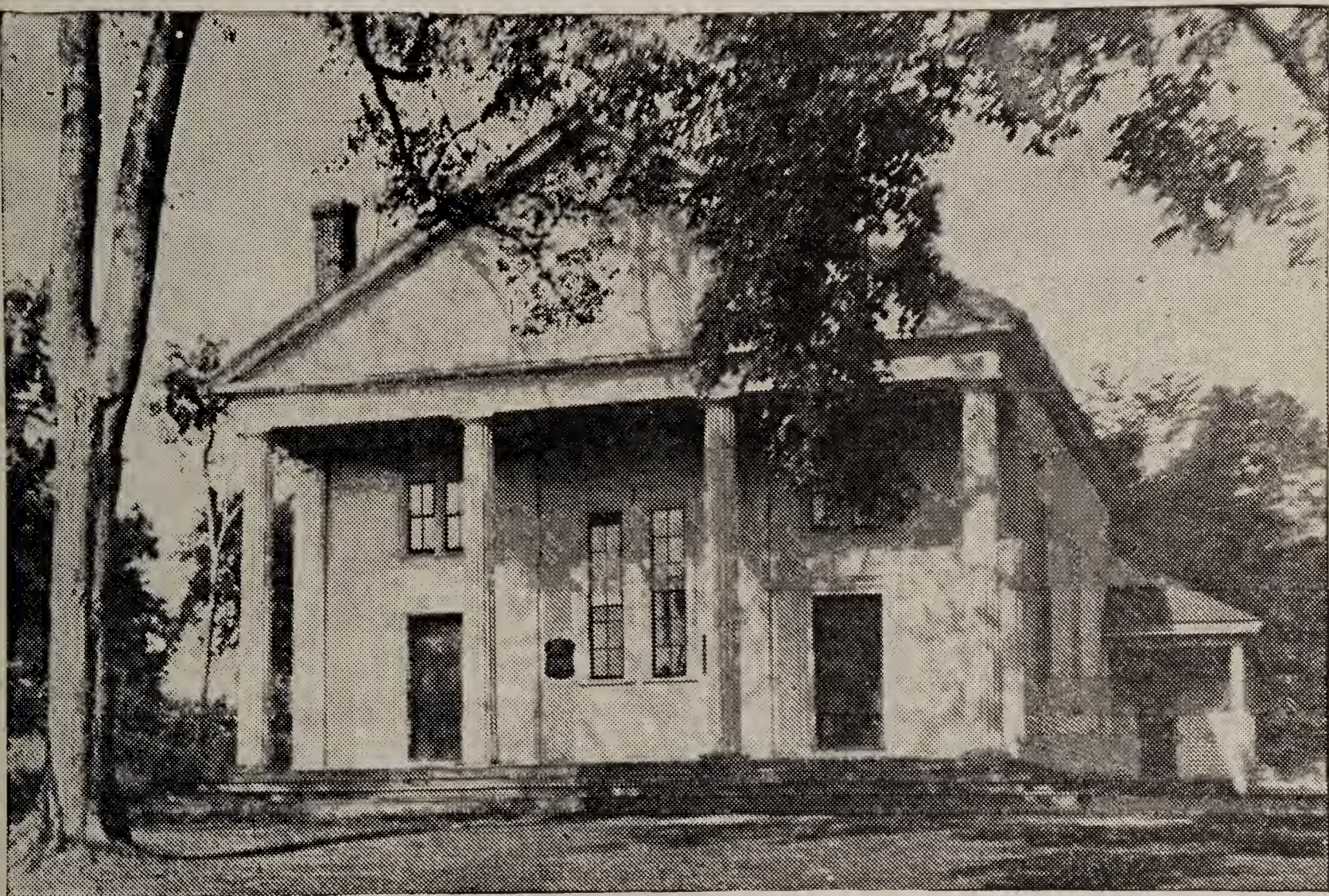
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Naturally the church members who had worked so hard for the erection of the new church were not satisfied with this arrangement. In 1832 there appeared in the Warrant for the Parish meeting the proposition, "to see whether the Parish will sell their meeting house and lease the land." As this proposition failed to pass an attempt was made to buy out the rights of the Universalists, and then to buy out the Parish, but all these moves failed. Then finally there appeared this statement, "to see whether the Parish will sell a piece of land to Peter Flint and others for the purpose of erecting a house of worship. Even this failed to meet the approval of



a stubborn Parish. So there was no other alternative, but to build a new church on land bought from private parties. In 1836 the new structure was started and after much sacrifice on the part of the diminished group it was completed. Today it still stands as a tribute to their devotion as well as their determination.

Scarcely had the orthodox group re-established themselves when the Unitarians who were a part of the liberal group, withdrew from the Universalists and joined them. This left only a small and not very vital group to carry on without the assistance of the rates which the Parish



**THE UNION CONGREGATIONAL CHURCH, BUILT IN 1836**

had assessed earlier. These were the days of dis-establishment, so the Universalists carried on in an indifferent fashion, sometimes holding public worship and sometimes not. In 1842 there was a revival of interest and a call was given to Rev. Samuel Bennett. At his coming the church had but three bonafide members. Under the influence of Mr. Bennett there was an addition of about a dozen new members, and after much negotiation and trouble he was able to recover the old church records and the communion set which the orthodox group had appropriated. By-laws and



a creed were also adopted. This creed, by the way, was diametrically opposed to the doctrines preached by Pastor Stone. He had emphasized the stern, juridical side of God, while the creed of the Universalists made the divine love, and compassion overshadow all things else. Indeed, when one looks at the situation impartially, the conclusion is that this whole movement was, in reality, a revolt from Puritanism.

After Mr. Bennett left, the old church fell on evil days. For a time it carried on rather indifferently. One of the last of those who preached for the Universalists was Miss Mary Hanna Graves, a native daughter who returned home to supply the pulpit in the summer of 1869. The old parish organization, however, continued on. Almost monotonously it issued its formal calls and then went through the forms of a meeting, electing a moderator, a clerk and treasurer. Then finally there was a meeting in 1913 and another in 1931 when all the affairs of the old parish were closed and all property holdings handed over to the Town of North Reading. At the last meeting on July 7, 1931 the remaining funds were divided as follows: \$400.00 to the Union Congregational Church of North Reading, \$300.00 to the Baptist Church of North Reading, and \$111.42 to Herbert L. Abbott who had served the organization as clerk for forty-two years.

The old building has found various uses. In 1840 the Parish voted to allow the Town to have its meetings in the vestry, provided the town keep it in repair. After the incorporation of North Reading as a separate town it was necessary to have larger quarters than the basement. So an agreement was entered into with the Parish, and a second story was added with the understanding that the town was to have its offices on the first floor. When the Flint Memorial Hall was completed in 1875 the offices on the hill were abandoned. Then came a revival of Methodism when the old church, on the second floor, saw service again. With the uniting of this group with the Congregationalists the old building was abandoned except for an occasional social affair, until the coming of the Grange in 1904 and the American Legion after the First World War. Now the old building is their home.

In all this controversy the religious life of the Parish had suffered greatly. Jacob W. Eastman, who had been called as pastor in 1828 was sacrificed on the altar of liberalism. He was too conservative to suit the Parish, and the church was unable to withstand the attacks made upon the minister. So in the summer of 1831 he resigned and for the remainder of the year Rev. G. C. Beckwith supplied the pulpit. During the next year Rev. S. R. Hall carried on. During the year 1933 Rev. James D. Lewis supplied the pulpit and the following year he became the regular minister. From then on there was a succession of ministers, all good men, but not many conspicuous for their service to the community.

The same year the town was incorporated the church called as its

minister, Rev. Thomas N. Jones who was a little more than the run of the mill clergymen. He entered actively into the affairs of the community. For one term he represented the district in the General Court at Boston. For a number of years he was a member of the School Board and was otherwise interested in the social life of the town. In his spare time he painted scenes for amateur theatricals, built boats, and did other fine jobs in carpentry. The centerpiece from which hung the old chandelier in the Union Congregational Church, as well as the Pulpit give testimony to his versatility. After serving the church for sixteen years he died at the age of forty-eight and was buried in the local cemetery.

Through the years the Orthodox Church had a rather difficult time financially. Especially was this true during the years of the panic following the Civil War. For a time the Home Missionary Society came to the rescue, but eventually things began to right themselves. In 1893 there was a union effected with the Methodists and from then on the old church became the Union Congregational Church. In 1895 after considerable effort funds were raised and the church was renovated and repaired. Then in 1900 a pipe organ was added, with Mary Ann Flint as organist. Under the capable playing of Gertrude Parker, Edith Holt, Carrie Upton Thomas, and Hazel Eisenhaure it has continued to serve its mission and enrich the service of worship.

Up until 1923 the church organization consisted of a Society, which corresponded to the old Parish and a church. Then under the leadership of another man by the name of Jones, this time Rev. J. Herbert Jones, the church, in accordance with the laws of the state, was incorporated. New by-laws were written, a number of new members added, and a new spirit was engendered. Then during the ministry of Rev. E. Leslie Shaw the vestry of the church was enlarged and beautified.

Shortly after the new church was built in 1836 there was organized a Sunday School. As the old records have been lost it is impossible to determine the exact date, but it was in that period when new sects were making their appearance and each one felt impelled to do something to indoctrinate the members. One of the early teachers in the Sunday School was Mrs. Harriet B. Jeffers, who came from Andover after her marriage in 1835. Down through the years there have been Deacons, and devoted members of the church who have given of their time to this important work of teaching. It is rather a pity that the records have been lost and we do not know more about the activities of these devoted workers.

Another one of those ancillary organizations has been the Ladies' Aid Society. Here again there are no records to tell us just the year when this organization came into being. But in the days preceding the Civil War it was doing its bit towards supporting the church, and it still continues with its program of quilting, sewing, and having suppers. In 1887 there



was organized a Society of Christian Endeavor which has carried on an active program among the younger group in the church. This society has had its ups and downs, but it continues to carry on. At the present moment its work is foreshortened, due to the fact that so many of our young men have been called into the service of the country. Out of the work of the Sunday School there grew another organization which has been very helpful in furthering the work of the church, The Willing Workers. As a means of stimulating the attendance of the girls of High School age on the Sunday School, Mrs. Mariah B. Upton, in November of 1905, started this organization. In order to belong it was necessary to be an attendant of both Sunday School and church. Then when the class grew older and the members ceased to attend Sunday School the organization lived on and still continues to make its contribution to the life of the church.

### THE W. W. CLUB

From the organization meeting, November 5, 1905, to May, 1944, complete records of the W. W. Club have been kept.

Twenty-five active members has been the regular roll call. During its existence eighty women, all actively interested in Sunday School work, have been members. Thirteen of the group have died. Six have resigned. The associate list of members, thirty-nine, are scattered widely; two each are in California, Vermont, New Hampshire, and Connecticut, and one each in Canada, Minnesota, South Carolina, Michigan, New York, and Washington, D. C. One was a teacher in Porto Rico, later a Chautauqua leader, and is now a minister's wife in the far West. Another was an Army Nurse in France during World War I. At the present a member is supervising teachers in the Japanese Relocation Center in Minidoka, Idaho.

To date, the regular monthly roll call records disclose that 28 persons have succeeded in getting perfect annual attendance at club meetings for a total of 123 times. The honors go to Mabel MacKay who has attended the complete year's club meetings to the surprising total of 25 years, Grace Gowing 13, Amy Batchelder 12, Edna Power 9, Ruth Pennell 8, and Maria B. Upton 6.

Many club activities have been inspired by the need of money. The records show a remarkable picture of growing girls' changing interests, needs, and ingenuity. Note the almost annual change in paying productions. Keep an eye on the idea of small investment in cash, the expenditures, unlimited amounts of time, and the money coming out of other people's pockets. The productions were a drill, a living magazine, a dance, a farce, a minstrel, a comedy, more dramas, and sponsoring the production of the high school play.

The next stage includes cake sales, food tables, suppers, chicken pie suppers, a cafeteria supper. Many of the group are married. They have become experts in food. Notice, the other fellow still pays.

Then came the sales interlude. The members buy and sell "for a profit" among themselves. The investment is still moderate, the time expended is reduced to a minimum, and the money is made from their own group. Candy, Christmas cards, useful gadgets for the home (a device for opening glass-top fruit jars has become a "precious possession"), dish cloths, paper dusters, and neckties are mere samples.

Upon realization that the money now was coming from themselves, the members hit upon amusing schemes to pay with a smile while conserving time and energy. Dollar days, direct contribution, unique ideas such as contributing as many pennies as inches of bust measure, and even a pound-age charge with a fixed minimum fee for 150 pounds and above entertained while the club paid and paid as women are universally recognized as doing.

The W. W. Club has regularly and liberally given to church support, and have shared in financing improvements.

Contributions to the church again paralleled the interests and stretched the earning capacity. Among the gifts were a mirror, a table for the ladies' parlor, dishes, equipment for the kitchen, repairs on the organ, replacement of church carpet, parsonage improvements, the first water system, hymn books, vesper programs, a share toward the new set of dishes and the stoves.

Community or social contributions went to Red Cross, and Christmas Seals. When need arose, a substantial contribution toward the board for a local child at a summer health camp was made.

The club established a Northfield Scholarship as a contribution toward training new workers for the Sunday School. Two members of the club were superintendents of the Sunday School. Many others were teachers. One conducts the kindergarten.

Recognition of the club as a civic organization is shown by the recurring invitations to appear in Fourth of July parades. The members point with pride to a 2nd prize in the Horribles of 1935, and also to a 3d prize in the organization section in 1930.

The W. W.'s sincere purpose to do benevolent work for the church has been a sufficiently vital interest to hold them together from their adolescent days to the present maturity. Their enjoyment at the sociability of eating together is no social secret. They pay respects to the remarkable leadership of Mrs. Maria B. Upton, the club adviser, who kept the balance and encouraged each to do her share according to her special talents.

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Under the leadership of Rev. John H. Hoffman, who became the pastor of the Union Congregational Church in 1901, there was started the Kunkshamooshaw Klub. This strange name was the name of the Indian who signed the deed of transfer in 1687. By this instrument the inhabi-



tants of Reading were supposed to have secured all the rights to the land formerly belonging to the Indians. Whatever one thinks of the treaty with the Red Men, the grandson of the Sachem had at last come into his own. His name, with its strange sound, served as a drawing card for a new organization of the men and women of North Reading. The object of the organization was social, but it did help along the work of the church. In 1904 it pledged \$200.00 towards the enlargement and remodeling of the church vestry. The programs of the various meetings were devoted to such cultural subjects as: "Webster's Dictionary," "Ancient Sculpture," and mock forums. At one such meeting Lester Hayward very ably advocated the damming of the Ipswich River. It was all very interesting and the club served a useful purpose, but eventually the minds of the people passed on to other things. The minutes of the last meeting are dated October 24, 1913.

After this club ceased to meet there was nothing to take its place. While the war was on the need was not particularly noted, but in the days which followed there was a definite social lag. The women in particular felt this and were determined that something should be done. Under the leadership of Rev. E. Leslie Shaw a new organization was conceived and formed. This time the name was the Monday Club and the purpose as stated in the constitution is: "To unite the womanhood of this church (the Union Congregational) in a program of service, social and educational activity, and to lend financial support to the work of the church." With Mrs. Rodney Crierie as the first president the organization got off to a good start. Already it has contributed funds for many improvements about the church. The latest venture has been the purchase of new hymnals for the morning worship. The present president is Mrs. Lester E. Batchelder.

The Baptist Church in North Reading had its origin in the spirit of liberalism which came with the turn of the century. Not that the Baptists were liberal in theology, but the spirit of unrest gave this group which had long been in other places a chance to enter new fields. For some years they had been in the South Parish and a few had gone from the North Parish to their meetings. They were not so cold and formal as the orthodox Calvinists. And this was in their favor, for there were those who resented the formalism and the lack of enthusiasm of the more liberal circles. Since it was then possible to be free from the regular church rates, when one paid towards the support of another church, many began to fall away from the home church and join the new and more vital group.

The first deflection from the Second Parish Church was in 1810, when a few joined with the Baptist group in the South Parish. Shortly thereafter Baptist services were held in the North Parish. In 1816 two women were baptized by immersion in the Ipswich. That same year preaching services were held in the South Ward School house. Students came out

from Boston, and there was also a colored preacher from the Boston African Church, by the name of Thomas Pane, who did some preaching. But it was not without opposition, for the conservatives and the carefree were out to make trouble. The latter element even broke up a meeting in the school house, and there was no redress at law for the Magistrate was not in sympathy. He is said to have remarked that school houses were not made for religious services.

William Whittredge was one of those supporting the new movement. It was he with whom the old church labored so persistently and tried to get him to appear before their committee. When he did not come he was accused of profanity and unseemly conduct and was excommunicated. And it so happened that the school house in which the group was meeting was on his land. The first move to thwart the new movement was to have the building placed on more orthodox soil where it would not be available for religious services. Nothing daunted, the group found another place of meeting. Eliab Parker fitted up a room in his home where they were free from the disturbances of carefree young men. By April of 1817, ten new converts were baptized by immersion in the river. Then an organization was completed and in the list of members were the names of Flint, Cook, Whittredge, Parker, Abbott and Nichols, all familiar names in the second Parish, which, by this time, was known as the First Parish of Reading.

This small group made up in spirit what they lacked in numbers. By 1826 they had organized a Sunday School which became a valuable instrument for the indoctrinization of the adults and the instruction of the children. So well did they progress that by 1828 the room on the upper story of the Parker home was left for a more commodious church which was erected on Park Street near the site where the Post Office is now located. Rev. Joseph Driver was called and ordained as minister. In preparing for this ordination the church recommended, to the committee in charge, that no spirits be served on this occasion. This was not only in keeping with the spirit of the time but also in harmony with the Baptist movement.

The new church never became a very large group. In the first place there were not many people to draw from, and then at the very outset there were some of the group lost when churches of like persuasion were established in Andover and in Reading. The field was also contested by both Universalists and Methodists. But in spite of all opposition the Baptist Church continued to live and grow. By 1836 they had a parsonage hard by the church. Although there was a rapid succession of pastors things moved along in a peaceful fashion until 1860 when there was a disastrous fire. The church building was burned to the ground. The cause was never exactly determined, but some hinted darkly that the fire was of incendiary origin.



At this great loss the town was full of sympathy. The Congregational Church invited the Baptists to meet with them either at the same hour or at a different hour of the same day. The Universalist Church also extended an invitation to use their building. Although this invitation was accepted the church group immediately began to make plans for the building of a new church. The coming of the Civil War, however, interrupted these plans and it was not until 1866 that the new building, on a new location, was completed. At a cost of \$6,000.00, the new church was placed on the corner of Haverhill and Mt. Vernon Streets. This beautiful gothic structure was dedicated August 2, 1866, just a little over eight months before the fiftieth anniversary of establishment of the society in North Reading.

Gradually the old group of members died. There was Deacon Eliab Parker, Deacon Oliver Emerson, and Charles F. Flint. These had been great workers, but fortunately there were others to take their places and carry on. By 1870 the debt of \$1,320.00, on the new meeting house, was paid and in 1876 a new vestry was added. Then in 1891 the old parsonage on Park Street, next to the spot where the former church had stood, was sold or traded for the one now owned and located on Mt. Vernon Street.



**THE FIRST BAPTIST CHURCH OF NORTH READING, BUILT IN 1931**

Things moved along in the North Reading Baptist Church much as they did in other small, New England Baptist churches. At the end of the century came Rev. Charles F. Clark, who has the honor of the longest pas-



torate. He did much in the way of increasing the membership and the activities of the church. But, alas, after enjoying the new, Gothic building for sixty years, disaster again struck. On the morning of February 6, 1927, it was totally destroyed by fire. For a time thereafter union services were held with the Congregationalists and an attempt was made to effect a union of the two groups. This movement came to naught and, for two winters, services were held in the Grange Hall, while the summer services were in a tent. Then under the leadership of Rev. Clarence E. Chamberlin the cornerstone of a new building was laid December 7, 1928. During the next spring the church was far enough along so that the Easter services were held in it. Then with the coming of Rev. George H. Gage it was carried forward to completion and was dedicated in 1931. This modern structure of stone and wood seems adequate for years to come and the present day Baptists rejoice in their new church.

During the course of the years the religious work among the young people has gone up and down. There has been a Sunday School all through the years, but the work of the Christian Endeavor has at times lagged. In 1902, on the sixth day of September there was organized a Baptist Young Peoples' Union, with Miss Abbie Parker as president. This group continued to work with some enthusiasm and in 1911, when Mrs. E. Ethel Little was president, they joined the Progressive Union of Christian Endeavor, a union of the Christian Endeavor Societies of the district. After a time the interest waned a bit and with the destruction of the church by fire in 1927 the society ceased to meet. Later when Rev. Elmer Bentley was pastor of the church a re-organization was effected and Allen W. Franz became president. Since that time the Christian Endeavor Society has maintained an active program of fellowship and worship.

The central doctrine of the Baptist Church has always been a personal experience, signed and sealed in baptism by immersion. Reading the records of the church in North Reading one can see how this doctrine worked itself out in practical church affairs. After the regular service the members tarried to listen to the "experience" of the prospective members. If the narrator showed evidence of a genuine religious experience he was forthwith accepted and was certified for baptism. Occasionally one of the number might fall from grace and imbibe too freely of intoxicating drinks, then he was visited by the brethren and if he showed no signs of repentance he was excommunicated or at least cut off from the communion service. Thus were standards of rectitude maintained and the religious life of the church made attractive to those who wanted something more than a formal religion.

For some time the Martin's Pond area, quite generally was inhabited by those who came out from the larger places for a summer vacation. On general principles one would say that, for that reason, it was not very



good soil for starting a church, even though it was some distance from the churches at the center of the town. Of course, not nearly so far as the original inhabitants of the town had to journey in going to the church at Wakefield, but a little too far for we moderns. None the less there was an interest, on the part of the parents, in the religious instruction of their children. So, on the 28th of April 1934, a few mothers got together and organized the Martin's Pond Union Sunday School, and since this group was largely of Baptist leanings the lesson materials were secured from the Baptist Publication Society.

This school continued to meet regularly at the various homes in the community. During the fall of the first year there was formed an auxiliary society to help in planning for the aid of the religious instruction of the children and to aid financially. From time to time various programs intended to interest adults were held. And by the end of the second year it was necessary to look about for larger quarters. Not finding a hall conveniently located the Ladies' Auxiliary were thus inspired to make plans for the future. They began to raise money through pledges and fairs, until they had a sum of \$250.00. With this as a down payment they purchased two lots, the lots where the church now stands.

This beginning of something concrete and definite could not do other than inspire the husbands of the women who had been working so loyally. When the new building was started in March, 1927, it was not difficult to



**THE MARTIN'S POND UNION BAPTIST CHURCH**



enlist the men in doing the actual work of building. In this they were superintended by a Mr. Musgrave. The work progressed so well that by the first Sunday in June of that year, Sunday School, with an attendance of thirty, was held in the new building. As time has progressed and the number of "all year" residents has increased it has been possible to add to the original structure. Within the last two years a basement has been dug, an addition placed on the back, and a vestibule added to the front. And the work of completion still goes forward. As opportunity offers, the enterprising pastor, Mr. Smith, together with some of the members, do some work.

The work of inspiring the adults as well as the children began to bear fruit gradually. In the summer of 1926, the Rev. Mr. Tuttle of the Wood Memorial Church, South Lawrence, held afternoon preaching services. Some of these services were held in a hall on the west side of the lake. Due to the shifting of the population not much was accomplished during the next two years. During the fall of 1929 and the spring of the next year Rev. George Gage, of the North Reading Baptist Church, gave some lectures for the adult population of the area, but it remained for the women to again come to the rescue and start the Martin's Pond, Union Baptist Church. First they got in touch with the Massachusetts State Secretary. Through his influence, a student from the Andover-Newton Theological School was secured for the Summer of 1931 and 1932. Mr. J. Allie Davidson not only preached but he conducted a "daily-vacation-Bible-School" among the children. For the next two years various students from this same school continued to superintend the Sunday School and hold preaching services.

Then it was suggested that it might be a good thing if this church would combine with the church in North Reading. Accordingly arrangements were made and Mr. Bentley, who was then the pastor of the North Reading Baptist Church, conducted services in the afternoon, each Sunday for two years. He was followed by Robert Stansfield and Leonard E. Sweet. Then Edwin D. McLane began to hold evening services and Mr. Sweet withdrew. At the present time Mr. George Smith, a student at the Gordon Bible Institute, is the pastor and the church is now independent and on its way.

While the Baptists were getting under way during the first half of the nineteenth century another religious group was in the making. This group was Armenian in theology and opposed to the Calvinism of the Congregationalists and the Baptists. Their special emphasis was on the necessity of a personal experience and the assurance of rightness with God. In other words John Wesley's Methodists had at last come to town, and in 1835 the State Conference of the Methodist Church appointed a man to serve the parish of North Reading. Under the impetus of their initial



enthusiasm they prospered, so that a Church was built. It was of modest proportions and was located just back of the house built for Rev. Daniel Putnam in 1720. After carrying on for a little more than twenty years this small group of religionists no longer felt capable of supporting regular preaching, so the church building fell into disuse for a time. In 1868 when the High School was formed the building was moved to the corner of Bow and Willow Streets where it served in a new capacity for a number of years. When the High School ceased to be, the old building was bought by Mr. J. E. Turner and Son and moved a little distance to Park Street where it served as a paint shop until it was destroyed by fire.

The Methodist spirit apparently did not entirely pass with the abandonment of the meeting house. For a time it was in hibernation, but with the coming of the trials and tribulations engendered by the economic panic of 1872 and of the nineties it was brought to life. Again it blossomed forth and Methodists met for their services in the old Third Meeting House. Rev. Gilbert R. Bent for a time created a great deal of enthusiasm, but with his going interest again lagged. Then in 1893 it was decided to effect a union with the Congregationalists. And some of those Methodists of the eighties are still active and serving the Lord in their new home.

Just recently there has come to the Liberty Acres section of town one of those fundamentalist groups which chooses to call themselves Plymouth Brethren. Their assembly was formed in 1943 by Arthur W. Dewhurst, and at the present time they are holding services in Gordon Hall in the Liberty Acres section.

#### ST. THERESA'S CHAPEL

The early records show that there were Irish Catholic settlers here and there, even prior to the year 1828. None of these was in what is now North Reading, but they were in Wakefield, Reading and Stoneham. As there was no local church, these hardy souls made their way to St. Mary's at Charlestown. Some of those who had horses and carriages, however, went to Lynn or Salem. This continued until 1846 when a Mission was established at Woburn by Rev. James Strain. Then two years later St. Peter's at Cambridge was built and the residents of South Reading found their way to that church for worship. Some of the residents of the north part, about this time began to find their way to a newly-established church in Lawrence. This latter church, by the way, is now the very beautiful structure of St. Mary's.

By the year 1852 the number of the Catholic population of Reading had so increased that St. Joseph's Mission was established in what is now Wakefield. The Civil War period still further increased the Catholic population, for it was necessary to have more laborers. So the French

Canadians began to come. This made possible the establishment of a Catholic church at what was the old Wood End parish. The first mass was celebrated on February 5, 1883, by Rev. M. F. Flatley in the old Lyceum Hall. Fr. Flatley was under the jurisdiction of St. Joseph's of Wakefield, which had been raised to Parochial standing in 1873. When the next year he was transferred to Malden, Rev. Patrick J. Hally took his place and continued with the services at Lyceum Hall.

This work in Reading continued to mount in importance and in 1886 land was purchased with the idea of building a church on Washington Street. By the next year the building was completed and the Reading Chronicle for April 30, 1887, gave the notice of the first Mass to be celebrated in St. Agnes' Church. In the meantime Fr. Hally had been succeeded by Rev. Jeremiah E. Millerick and the new church continued to have a steady growth. Under the priesthood of the successor to Fr. Millerick, who was Rev. John D. Colbert, the population had so increased that there were more than five hundred adults and one hundred children. A Sunday School was established and it was necessary to have two Masses on Sunday. In the meantime the land bordering on the Church property had been purchased. As it so happened this lot included the Old Parker Tavern. It was deemed advisable, however, to change the location of the newly-proposed church, so Rev. Dennis F. Lee sold the newly-acquired land and bought the site where the present St. Agnes' Church now stands.

Another milestone in the history of Catholicism in Reading was passed when Archbishop Williams gave St. Agnes' Church parochial standing and Fr. Lee became the first parish priest. There was no parochial home, so the Whelton family generously offered him a home in their Washington Street residence. Here he continued to live until he rented a home which was located on the corner of High and Mt. Vernon Streets. By way of adding a little local coloring, it might be mentioned that there was a Cummings family who moved from North Reading to Reading and Miss Mary Cummings became the organist of St. Agnes' Church.

It was the Holden's pasture on Woburn Street, that was purchased by Fr. Lee as the proposed site of the new church. First the old Holden residence was moved to its present site where it serves as the parochial residence. Then after much difficulty sufficient funds were on hand, so that ground was broken in the fall of 1908. The cornerstone was laid June 10, 1909, by Bishop Bradley. The speaker for this joyous occasion was Rev. John L. McCoy, LL.D., of Worcester. The first Mass was celebrated by Fr. Lee on Christmas Day, 1909, and on that same day, assisted by Rev. Richard Donahue, C.S.S.R. and Rev. William Cahill, a Solemn High Mass was celebrated. The first marriage in the new church was that of Miss Hanna Whelton and Mr. George Meaney, October 25, 1909.



After his valiant labor in managing the erection of the new church and looking after the spiritual needs of an increasing population Fr. Lee was transferred, in June, 1910, to Amesbury and Rev. Francis Walsh came to take his place. Fr. Walsh came from Charlestown and was already known by all those who had come to Reading to live from that town. There were the Heffron, Wood, and Hogan families who had been former parishioners of his in Charlestown. And this, as it proved later, was a happy coincidence. During the summer of 1910, many of the friends and former parishioners of Fr. Walsh, journeyed out from Charlestown to do their bit towards raising funds for the new church. One of those old, open, summer cars was especially chartered for the trip. After stopping at the old watering trough on the Square, for a drink after the order of local tradition, the car proceeded down Woburn Street to the church. This part of the ride was especially memorable, for at the moment a strong wind was blowing and some of the passengers lost their hats. Among these were Miss Heffron and her niece. This niece, Mrs. Alice Magee, still has a vivid recollection of how Fr. Walsh improvised a hat from her uncle's handkerchief so that she might be properly covered on entering the new church.

Among those making this journey from Charlestown to Reading were the late Lt. Timothy J. Heffron, Miss Mary Heffron, and their niece, Miss Alice Wood. These friends and many others lent their aid so that the new church was well on its way. After serving the parish faithfully for seven years, Fr. Walsh was succeeded by the Rev. Daniel F. Whalan who completed the church and saw the number of communicants greatly increased.

Meanwhile the Catholic population of North Reading had been increasing. There were quite a number of regular residents besides the summer visitors at the Martin's Pond area. Among the regular residents were the Kings, Beaumonts, Orpens, Richards, Magees, Peters, Murphys, Caseys, McCarthys, Forests, Wistubas, Heffrons, Woods, Galvins, McNeils, Foxes, Boyles, Bradleys, Wheelers, Todds, Mahers, Coxes, Buckleys, Dugans, Fraumenis, Meehans, Hogans, Hanleys and Jackmans. These along with some of the summer residents visited Fr. Whalan and besought him to hold Mass on the Sundays during the vacation period. This request was graciously acceded to and the first Mass was said in North Reading in the summer of 1923.

At the beginning conditions were quite primitive and a number of things had to be improvised. Through the co-operation of the Martin's Pond Social Club, a store building near Sandy Beach was secured. This building had been used for social and dance purposes and therefore had a piano. With the top of the piano as an altar, and Dr. Edward M. Haligan serving as altar boy, Fr. Whalan conducted services during that first

summer. The services were also enriched by the singing of Miss Stella King, who, along with a sister, happened to be a summer resident.

In those early days it was rather difficult for those who lived any distance from the Martin's Pond area to attend church. The Sunday schedule of the Street Car Company left much to be desired, and a number of would-be attendants were without the benefits of a privately-owned car. In order to obviate this difficulty Vincent Fraumeni, the proprietor of a fruit and produce business located on the corner of Main Street and Lowell Road, fitted out his truck with benches and drove about to pick up all those outlying residents who desired to attend church. These services were continued through the summers of 1923 and 24. The following families remember with gratitude the helpful spirit of Mr. Fraumeni: Fox, McNeil, Cox, Meehan, Todd, Heffron, Wood, Magee, Wistuba, and Galvin.

Meanwhile the summer residents of the Martin's Pond area and others had been busy raising money with the idea of eventually having a Chapel. The situation had even reached the point where a location was being considered. At first a site on Burroughs Road was considered. The situation advanced far enough, so that a foundation for a new building was erected. Later considerations made this location seem inadvisable so the work was abandoned. In the midst of all this planning, on the 30th of November, 1924, Fr. Whalan died. It was a great shock to his many parishioners and a severe loss to the community. He was succeeded by Rev. Dennis W. Brown, Curate of St. Mary's Church in Cambridge.

As the Martin's Pond Social Club had been quite active in furthering plans and raising money for the new project, it was thought at first that it might be feasible to have a building that would serve as a social service center, a recreation hall and Chapel combined. After Fr. Brown had looked over the situation, he conferred with the church authorities and decided that such a plan would not be possible. In the first place there would be the difficulty in securing a valid legal title at some later date, should such be desired. In the second place, it is always more conducive to worship in a place entirely dedicated to that purpose. So the former project on Burrows Road was abandoned and land was secured on Main Street.

Meanwhile, under the leadership of Alice Wood Magee, a new organization had come into being. The membership roster of this North Reading Catholic Association contained these names: Walsh, Curtis, Thurston, Wheeler, Peters, Murphy, Wistuba, Magee, Fox, Cox, Galvin, McNeil, Forest, Hall, Boyle, Beaumont, Richards, Dugan, Spindler, Jackman, Hafferan, Heffron, Wood, Buckley, Bradley, Orpen, Tarbox, Schultz, Manley and others. This group set out actively to raise money for the new project. There were sales, lawn and garden parties, card parties and raffles. And



the more work done the greater became the interest in securing a place for worship.

Fr. Brown was active both in visitation among the people and in securing a place for worship. Mr. and Mrs. John Magee and Miss Mary Heffron generously offered their home for the purpose. In earlier years this building had housed the poor, and in the upper hall the North Reading Dancing Academy had held classes, so why should not this building be put to a new and more sacred use? But the Diocesan authorities thought it would be better to have a more public building. So, Mr. and Mrs. Thomas Boyle, who owned the Blue Hill Tea Room on the corner of North and Main Streets, were approached and permission secured for the use of their place of business. During the Summer of 1925 and the following winter these humble quarters were used by a continually growing audience. Naturally there was a great deal of discomfort, so for the next summer the new, and enlarged rooms of the Martin's Pond Social Club were used.

It was during this same year, 1925, that Alice Wood Magee started in her home a Sunday School which shortly grew to the number of twenty-three children. Many of these have gone out and some are now serving in the United States Army. This work was but one more evidence of the growth of interest in the new Church project. Mr. Charles Sullivan generously donated land in the area, popularly called Sullivan's Island. Later additional land was secured by purchase and work on the new Chapel was at last under way. Much of the labor was donated and things moved along to such an extent that the first Mass was celebrated in the new Chapel, in May, 1928. For the occasion Fr. Brown brought along an altar boy from the church in Reading.

Many hands make light work, is an old and trite saying. So it was in the construction of St. Theresa's Chapel. Besides the names already mentioned there was this group from the State Sanatorium: Scott, Doucette, Buckley, Harnette, Buck, Leary and Gordon. Many others also helped with time and money. Among the more tangible donations to the Chapel are: The Stations of the Cross, donated by Dr. Edward M. Halligan in honor of his parents; Miss Hannah Hartnett, Mrs. James Craven in memory of her sister, Helen Sullivan; and Mrs. Esther Walsh in memory of her daughter, Marie. The crucifix, on the simple white and gold altar, was given by Mrs. Anna Casey in memory of Mrs. Margaret McCarthy. Mrs. Casey also gave the altar railing in memory of Mary Anderson McCarty of Winthrop.

Among the more interesting altar pieces are the brass candlesticks. These were secured through Mrs. Margaret Richards, the mother of Mrs. Eli Beaumont. During the summer of 1928, Mrs. Richards returned for a visit to her native home in Scotland. When she returned she brought



with her a pair of candlesticks that had been in the home for generations. These were given as part of the Altar appointments. The well veined, marble front is the gift of Alice Wood Magee. One of the beautiful stained glass windows was given by Timothy, John and Catherine Hogan in honor of their mother, the other by Mrs. Theresa Becker in memory of her husband, George J. Becker. The organ is the gift of the St. Theresa's Guild. The statue of St. Joseph was given by Mrs. Katherine Skillings and that of the Blessed Virgin was presented by the Grimes family in memory of Leo Grimes. The statue of the Sacred Heart was generously given by Mrs. Andrew J. Blair. The beautiful altar laces are the handiwork of Mrs. Frank Hall and Mrs. Margaret Benson.

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**ST THERESA'S ROMAN CATHOLIC CHAPEL ON MAIN STREET**

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The work of the new Chapel was now under way. The Sunday School conducted by Alice Wood Magee was transferred to the new location and Daniel Shay became superintendent. At first there was the question of trained altar boys. Fr. Brown brought them out from Reading. Then came the Chisholm family from Malden where Joseph had served the altar. He was immediately put to work and then later Richard Beaumont, a local boy, was trained to serve.

Then in December of 1931 Fr. Brown died, bereaved by all those who knew him. He had indeed endeared himself to both Reading and North Reading. His place, however, was ably filled by Rev. Joseph A. Brandley



who earned an enviable record for his charity, his kindness and for his work in improving the physical aspects of the Chapel. Fr. Brandley remained until his transfer in 1928, when he was succeeded by the present pastor, the Rev. Myles J. McSwiney.

Along with the regular pastors there have been, throughout the years, some able assistants who have served St. Theresa's Chapel well. Their names are as follows: Rev. John A. Donnelly, Rev. Daniel H. Reardon, Rev. James F. McNiff, Rev. Albert Crowley, Rev. William F. Cahill, Rev. William J. Reardon, Rev. William E. Drapeau, Rev. John J. Sweeney, Rev. John J. Harrington, Rev. Walter J. Mitchell, Rev. Harold W. Wren, Rev. Harry P. Harris, Rev. Thomas J. Tobin, Rev. James J. Fallon, Rev. John M. Gibbons, Rev. Edmund A. Moran, Rev. George F. Wiseman, Rev. Joseph B. Corkery, Rev. Gregory M. McGann, Rev. Albert R. Cutress, Rev. Charles B. Kearnes, and Rev. Philip McConville.

The honor of the first wedding in the new Chapel goes to James P. Donnelly and Gertrude Chisholm. This took place on the 14th of June, 1936. Since then there have been others and there have been many other activities in and about the Chapel. In all of this those who have labored and toiled take a great deal of satisfaction. Not only so but some of them are looking forward with faith and hope—hope for the day when St. Theresa's shall be made a separate and distinct parish.

#### ST. THERESA'S GUILD

No parish is complete without its organization of women. And so St. Theresa has its Guild. It was the outgrowth of some informal sewing bees held by a group of women of the parish. They met for the purpose of making clothing and bedding for needy people and on Wednesday, November 15, 1933, these women formally organized with the idea of continuing their charitable work and rendering what financial aid they could to the newly-formed Chapel.

In carrying out their plans these Guild members were greatly inspired and encouraged by their spiritual leaders, Rev. Joseph A. Brandley, pastor, and Revs. Harold W. Wren and Thomas J. Tobin, assistants in the mother church in Reading. From time to time additional charitable needs were called to the attention of the Guild. In this way the work grew and it became apparent that additional workers were necessary. In this emergency Fr. Brandley sent out a general call, particularly among the new families of the Parish, for additional workers. Many responded to this invitation and soon the number met the quota specified in the by-laws, and with the increase in numbers came a corresponding widening of the scope of the Guild.

As an illustration of the way in which the work grew, take for instance, the new needs for the Sunday worship services. Summer residents became

so numerous that the capacity of the little Chapel was taxed to its utmost. Soon there was a second Mass on Sundays. It was quite inconvenient to bring all the sacred articles from St. Agnes' Church in Reading for the various services, so the Guild set up a program whereby the valuable and sacred vessels might be procured for the exclusive use of St. Theresa's. The gold Communion Plate is one of the long list of articles secured. Other gifts were the replating of the Ciborium and Paten Tabernacle Veil, Cruet Set, Altar Linens, Albs, Vestments, Draperies for the Confessional and Collection Baskets. When the altar needed a new carpet the Guild members furnished that. For the boys and girls coming up each year for the first communion there were Rosaries. Thus was the program enlarged that started with the gift of a Christmas Crib and an organ to be used in the service of worship.

World War II has brought some curtailment in the activities of the women of the Guild, but there has been no curtailment in the enthusiasm of the group. A part of their efforts are now directed towards Red Cross work, such as rolling bandages and rendering assistance to the World War II Service Men's Committee. Some time at each meeting is devoted to the sale of War Bonds and Stamps. The Guild has also been lending assistance to the P.-T. A, The American Legion Auxiliary, The Infantile Paralysis Foundation; The Tuberculosis Committee and the 4-H Club.

The parishioners of St. Theresa's are, along with the other organizations of the town, looking towards the future. There will be some special needs coming after the war is over and these should, as far as possible, be anticipated. The time is coming when the Chapel will no longer be a Mission of St. Agnes' Church in Reading. St. Theresa's will be a parish with its own resident pastor. This will mean an enlarged membership of the Guild and a definite meeting place. A careful study of ways and means must be made so that in all things St. Theresa's may be a credit to the mother church that so generously saw it through its infancy.

This account would hardly be complete without the names of those pioneer women who started the Guild and the names of the leaders who have so nobly carried on. The original members were Mary Crosby, Rose Doucette, Katherine Hanley, Alice Magee, Alma Magee, Marea Murphey and Frances Shay. The first leader of the organization was Alice Magee, and she was followed by Katherine Hanley, Mary Leary, Alice Gallant, Laura Tarbox, Margaret Richards, Margaret Murphy, Marie Merrill and Katherine Beaumont.

This splendid record of achievement would not have been possible without the concerted efforts of all those who have been interested in the success of St. Theresa's. Many have given of their money and sympathy. And this applies even to those attendants of the other North Reading



Churches who have been inspired to render assistance. The local business men have not been remiss in their duty, either. Then above all there has been the inspiring leadership of all the pastors and their assistants who have so nobly labored for the success of the Guild and the church. May the coming generations carry forward the work that has so nobly started, and may the end of another century see an enlarged and beautified Catholic church in North Reading.

## CHAPTER V

### BUSINESS AND AGRICULTURAL INTERESTS

From the very beginning North Reading has been devoted more particularly to agriculture than it has been to business. It is a little too far away from the sea and from the business interest of Boston to compete successfully with other towns. Then, too, there never seemed to be that particular concurrence of circumstances which makes for the development of business. Even the early records give a foretaste of what was to follow. In 1664 the inhabitants of Reading were forbidden to carry hop-poles out of town. Others might grow hops for the breweries in New York and elsewhere, but Reading was content to sell the hop-poles. Later an interest in this form of agriculture was developed and there were hop fields in North Reading. If one looks sharply he can find reminders of some of those old hop-kilns.

Sheep raising started rather early. It was necessary to supply the wool for the spinning jenny found in every home. As the sheep increased in number they became a menace to growing crops. So the town decreed that there should be added two rails to the top of the stone wall surrounding the fields where the sheep were pastured. But sheep raising never became very profitable and with the introduction of power-driven spinning and weaving machinery it all but ceased. The climate is not such as to make North Reading a place for raising sheep. Here and there can be found a pet, but no considerable number anywhere. In 1943 the assessor listed forty of these animals in town.

In the Colonial days when smoking was becoming a habit both in England and in the Colonies, tobacco became a staple crop. So some of the inhabitants of ancient Reading tried their hand at raising the fragrant weed. Without doubt there were those in the North Parish who had tobacco fields. But the industry never took root because the soil is not suited to its culture.

All along, the town has been devoted to general agriculture and the raising of dairy animals. In the early period oxen did the heavy work while the horses were used to ride. With the coming of the nineteenth century horses were not only used to draw the stage and the carriage, but they had found their place as draft animals on the farm. The oxen were too slow, so they had to give place. The last yoke of oxen in town was used on the Poor Farm, which was dismantled and sold just after the close of the first World War. The number of horses fluctuated a bit as the old town reports indicate, but with the development of the automobile and



the truck industry the number definitely began to decline. In 1892 the assessor listed one hundred and eighty-two, while in 1911 he found but one hundred and fifty-eight. From then on the decline in number was continuous. The last report has twenty-five listed and these are all for riding purposes, with but one or two exceptions.

The number of cows has been more constant. While there are no figures for the early days, yet it is safe to assume that every farmer had one or more cows. Beginning with 1873 there are definite figures. This year there were two hundred and seventy, with a steady increase from year to year until the peak was reached in 1911, when there were three hundred and sixty-seven. The dairy business, however, has never been found altogether profitable in North Reading. The raising of feed is impossible and the importation prohibitive. Just now, during the war period, there is a "ceiling price" of sixteen cents per quart on milk, while there is no ceiling price on the grain imported from the west. This makes the production of milk unprofitable to all, except those who retail it from door to door. As a result there were but one hundred and sixty-six cows in 1943.

In the days following the Civil War a new and specialized form of agriculture came to town. A pickle factory was started in Somerville and most of the farmers of North Reading began to plant cucumbers. During 1870 this industry was at its height and there are those still living who can remember picking cucumbers for pickles. Then the scene changed and many began to raise strawberries. The soil seems to be adapted to their cultivation, so much so that they grow wild, and that fact explains the name given by the old timers to that section of land extending westward from Swan Pond—"strawberry meadow." In the eighties and the nineties the cultivation of this fruit was at its height. John B. Campbell and Joseph B. Gowing were the leaders in this new industry. Mr. Campbell originated a new variety which he called the "leader," while Mr. Gowing had two to his credit—"the sampler" and the "first quality." In season the fields below the old Gowing homestead were alive with pickers. While the Gowings have ceased to raise strawberries the industry is still carried on. Each summer hundreds of crates of sweet-flavored berries are taken from the farm of Raymond Turner to the market in Reading and Boston.

For some years now the residents of North Reading have been specializing in the raising of poultry. Some have only a few hens while others have a few hundred. Just recently some of the members of the "4-H Club" have been trying poultry raising as a project. Among those specializing in the raising of hens are Maurice Eugley of North Street and Arthur E. Wardwell of Park Street. These men have each developed a very fine laying strain and each year hatch thousands of chicks, that find their way to various and sundry places. Some of the others raising hens for their

egg production are The Meadow View Farm, The Fairlawn Poultry Farm, O. W. Ingals, Richard Flosdorf, Harry Thomas, Frank W. Birkmaier and Norman Eisenhaur. For the current year the assessor's report shows that there are 18,437 fowls in town, and this does not include the broilers and the turkeys raised and sold after the town has made up its report.

Within recent years there has been developed a new industry. In the old days the furriers depended on the skins brought in by the trappers; now the raising of fur-bearing animals has become an industry. In 1929 Frederick J. Stanley started raising minks in a small way. Since there has been such a growing demand for the skins of the mink and the fox he has enlarged his business. Each year he sells hundreds of black mink and silver fox skins. Only this year he has added a few white mink to his collection. All told he has a volume of \$30,000 worth of business. Within the last few years Dennis Beck has joined Mr. Stanley in this specialized business. My lady must have her fur coat so why should not North Reading make a profit on her vanity?

During the course of the years there have been a few items of a purely business nature that are worthy of mention. The old town records, for instance, state that in 1677, John Upton was granted the right to have a saw mill on the Ipswich River. This mill was placed down near what is now the Middleton line and near that spot where there has been a small business of some sort ever since. At first it was a saw mill, then a grist mill, later still there was a paper mill. Now the site and the water rights are owned and used by the Boston Blacking Co. or the B. B. Chemical Co. which is engaged in making some of the minor articles used in the war effort, but ordinarily shoe blacking and cements of all kinds.

Previous to the granting of this right to John Upton, there was another grist mill and saw mill farther up the river, at what was called Pudding Point, or Lob's Pond. Later there was another grist mill and saw mill on the river at the center of the town. For many years this mill did a thriving business. Later O. P. Simon added a box-factory. But with the denuding of the hills of timber, and the establishing of the large, mid-western flour mills this mill ceased to operate. At the present time there are two or three small-time saw mills doing a part-time business of sawing into lumber the few pine trees that have grown since the hey-day of the lumber business. No longer do these small mills depend on either steam or water power. With the discarded engine of some old automobile the owners of these modern mills are able to saw a number of thousand board feet during the winter season. Each year there are a few hundred cords of wood cut, but this is nothing to what it was in the days when Parson Putnam was allowed from thirty to sixty cords of wood for the parsonage use. Coal, coke and oil are the prevailing fuels of the present time, but at the moment they are all "rationed" and are hard to secure. So our steam and water



and hot air furnaces are somewhat restricted. Even the kitchen stove that uses kerosene is limited. The only unrestricted stoves are the few electric ranges and that is because there are so few of them.

North Reading once had a large number of land holders who dealt in wood in a small way. The old treasurer's book contains the names of all those who furnished wood for the school houses, and earlier still, each rate payer who was to furnish his quota of wood for the church and parsonage. Sometimes those that were more enterprising hauled wood to Salem and Charlestown. During the Revolutionary days it was the duty of the town to furnish wood in order to keep the camp fires burning at Cambridge and Charlestown. During the days of the apprenticeship of Asa Sheldon, the first years of the nineteenth century, one of his winter-time chores was hauling wood from the Parker farm to Salem. But apparently the first one to make a business of dealing in wood was Alanson A. Upton. Later when the use of coal became more popular he added this to his list of commodities. At his death the business passed on to his son, Wallace. Later still it came into the hands of his grandson, who combined with L. C. Monroe. Previous to this time Mr. Monroe had been in the retail meat business. Then in 1917 the Upton interests were bought out and since then the Monroe Fuel Company has continued to do business subject to the present government restrictions. To meet the growing demand for kerosene and fuel oil Richard Monroe started an oil business in conjunction with his father's coal business. He, too, is carrying on, subject to the curtailments of the present emergency.

From the very first there were those in North Reading who made shoes. Someone had to make the family shoes as well as to weave and make the family clothes. The shoe business, however, became specialized sooner than did the clothing business. During the first half of the nineteenth century there developed in the three parishes of Reading a considerable business in boots and shoes. This was one of those household industries called, in more modern times, sweat-shop labor. But our fathers did not mind a little perspiration and an extra long hour or two. The work was done in the front room of the house, or later, in a little out-building made for the purpose. There are still a number of these small buildings here and there in the town. By the year 1844 when the Two Hundredth Anniversary of the founding of the town was celebrated there was \$50,000.00 worth of business done in these small shops and front rooms. Then came the Civil War and later the era of power machinery to make unprofitable this private industry.

One of the inhabitants of North Reading a little more enterprising than the others in the shoe business was Samuel E. Abbott, who returned in 1842 from a five-year sojourn as a blacksmith in Charlestown, Massachusetts to establish, in conjunction with his brother, a small shoe business.



At first the work was done in a small ell extending out from the kitchen of the home located near the Simonds Mill and across the square from the present Abbott Shoe Co. The business prospered and the brothers' interests were bought. By 1855 there were 144 men and 190 women doing work on shoes. Later the business came into the hands of the son, G. M. Abbott, and a small factory was built. Then in 1919 the Abbott Shoe Co. was incorporated and two years later the factory was enlarged. By 1926 all

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**THE OLD-TIME SHOE SHOP**

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the Abbott interests had passed into other hands, but the factory continues to do a considerable volume of business. Last year, in spite of labor shortage, the amount was in the neighborhood of \$200,000.00.

That same report of 1844, mentioned above, states that there was \$3,000.00 worth of business done in cabinet making. This was in a small factory owned and operated by William Whittredge on Chestnut Street. Many bureaus and chests were made in this small shop, but a number of years ago the building was destroyed by fire and was never rebuilt. There were also listed in that same report three blacksmith shops, where the oxen and the horses were shod, and other iron mongers' work done. Now these have given place to the garages where engines are overhauled, carburetors adjusted and tires patched. There are some half dozen of these doing a thriving business, due to the fact that during the war emergency it is



impossible to buy a new car. Just now the town's thousand odd automobiles are fast wearing out and the ones who depend on them for transportation, to and from work, are beginning to worry a bit.

Not quite all of the old blacksmith shops were transformed into garages. The one in the center of town was bought out by J. B. McLane and when business began to slacken he transformed it into a carriage shop. A little later James E. Turner bought out the Howard Woodworking establishment. The two were close neighbors, so much of the woodwork for the wagons was done in the Turner factory and the iron work and the finishing in the McLane shop. Many wagons of various types were turned



**NORTH READING POST OFFICE**

out. Mr. McLane however, specialized in such vehicles as ice wagons and dump carts. Later, fire destroyed the McLane plant and his interests were bought out by Mr. Turner. Then the coming of the automotive truck necessitated changes in the wagon business. Under the management of Roy W. Turner the old factory is doing a thriving business in building and repairing truck bodies.

From time to time there have been various small businesses that have continued for a time and then ceased with the death of the one starting them. Albert H. Holt made money catching and marketing wild pigeons. In 1870 A. M. Cadwell made stereopticon cabinets and other small articles in a little building just back of his home on Park Street, the house now



owned by Frank W. Birkmaier. Mr. Cadwell was also somewhat of a hypnotist and went about giving exhibitions in the various "opera houses." At about the same time this cabinet business was carried on, Mr. Edward Batchelder was making black bow ties and black string ties at his home on Park Street. Just recently Mr. A. E. Furze bought a home on Haverhill Street and is using one of the old, private shoe manufacturing buildings as a place for making enamel wear jewelry and other small articles of adornment. On the old Root farm the Eisenhaure brothers have established a market garden where sweet peas, tomatoes and cucumbers are raised under glass. Now they do a considerable business.

In the old days the town taverns sold groceries and spices as well as rum. By 1844 the rum business had for the most part been given up, but there remained in town five stores selling groceries, notions and hardware. Now the old fashioned country stores are gone, the taverns are no more, and there remains some half dozen small grocery stores. In normal times these are not patronized as much as they might be, for the local residents seem to prefer driving to Wakefield or Reading where there is a wider selection and mayhap a slightly lower price. Mr. A. L. Pennell, Mr. Herbert Wilson and Miss Molly Ryer are in business at the center. Within the year Mr. Norman W. Darling has been instrumental in starting a co-operative venture, where the shareholders, at the end of the year, are entitled to a rebate corresponding to the amount purchased and the net profits of the year.

It is interesting to compare the modern store with those of some years ago. There is still in existence one of the old account books kept by Fuller and Batchelder in 1827. There were such items as soft soap, spices and even rum listed in the book. And the prices almost make one laugh and cry by turns—meat from five to fifteen cents per pound and other things accordingly. Even at a much later date when Carpenter and French established a store in 1886, and A. F. Upton was doing business the prices were much less than in these modern days of inflation. But then a man filed a saw for fifteen cents and worked a whole day for fifty cents or less, so perhaps there are compensations. Meat may be fifty cents a pound, but our war workers get from seventy-five cents to one dollar and a half per hour, with time and a half for overtime.

The old taverns passed and there was scarcely a place where one could get a night's lodging, except at the poor farm. This situation was remedied slightly when Mr. and Mrs. Hovey D. Eaton began to take in boarders. This was before and during the first World War, then after the war an addition was built onto their home in order to better accommodate the workers at the shoe factory and the school teachers. Now the Eaton Inn, as the teachers preferred to call it, is devoted almost exclusively to keeping the teachers of our school.



Rum and grogg were dispensed in "ye old time tavern," and there was a time when the grocery store dispensed liquors. Even the town in 1863 tried its hand at the liquor business, but this was not very profitable. Later the Woman's Christian Temperance Union got under way and there was no liquor sold in North Reading. With the passage of the Eighteenth Amendment to the national constitution the regular sale of all beverages, of more than one-half of one percent alcoholic content, ceased. There was,

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**THE OLD DAMON TAVERN, BUILT IN 1812**

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however, much illegal sale of which the town had its share. Then came the election of Franklin Delano Roosevelt as President of the United States and the repeal of the Eighteenth Amendment. Then one election day when the forces opposed to licensed sale of liquors were off their guard, the town voted "license." Now we have eleven places dispensing wet goods—two selling bottled liquors and nine selling it over the bar or with meals served on the premises. These places are all along the highway leading from Boston to Lawrence and Haverhill. Just now they seem quite attractive to those in other towns that have voted "no license." And even though liquors, because of the war, are not so plentiful there is a considerable volume of business done on Main Street.

One of the institutions of which the town is justly proud is the North Reading State Sanatorium, located in the northwesterly part of the town. It is one of the four state sanatoria, built and maintained by the Common-



wealth of Massachusetts for the treatment of tuberculosis. In 1907 the State Commission on Hospitals for consumptives looked about for suitable locations for these institutions. On that board was Dr. John H. Nichols, superintendent of the State Infirmary, who frequently drove his horse and buggy from his home in Danvers to the state institution in Tewksbury. He was always attracted by a certain spot on Lowell Road, so when the final selection of a location came up he was able to swing the committee to his way of thinking. Thus North Reading became the location for the new hospital.

During the term of Lieutenant Governor Draper, who was the acting governor, plans were drawn up and accepted by the Council. The contract was let by Hardy and Cole of Andover, who completed the work by July 1, 1909, at a cost of \$54,101. At the monthly meeting of the Committee on Hospitals for Consumptives, September 21, 1909, it was voted to inform the governor that the buildings were ready to receive patients. The next day Governor Draper issued a formal proclamation opening the sanatorium and appointing Dr. Emerson as superintendent, with Dr. Carl C. MacCorison as assistant. Immediately a staff of physicians and other employees were assembled and notices sent to those patients who were on the waiting list. On the first day of October they began to arrive at the Sanatorium. The building accommodated one hundred and fifty, but by the addition of tents this number was increased to one hundred and sixty, all adults.

For two years Dr. Emerson directed affairs and then he resigned and Dr. MacCorison was appointed in his place. Due to the excellent leadership and guidance of this latter man, who still serves, much of the development of the institution is to be attributed. During 1925 and 1926 in accordance with Dr. Henry Chadwick's so-called "ten-year program" the policy of the North Reading institution was changed. Instead of receiving adults as patients it began to take in children. This necessitated the readjustment of many of the departments, the providing of playground equipment, and a school system. The first children arrived in November of 1926 and they kept on coming until there were one hundred and eighty-three of them. This number kept increasing so that by the time 1934 rolled around there was an average of two hundred and seventy-seven patients being cared for daily. Since then there has been a gradual decline in the number, due, it is said, to war-time conditions rather than to a conquering of the tubercular bacillus.

It can be said, however, that a great deal of progress has been made in the treatment of this disease. Through the educational influence of our sanatoriums people generally have been more health conscious, and the results are plainly evident. The Metropolitan Life Insurance Company, in one of its statistical bulletins, recently presented the following facts: In



1900 the death rate from tuberculosis stood at nearly two hundred per hundred thousand population. In 1942 this figure had been lowered to forty per hundred thousand. Thus it would seem that with hospitalization and proper care the White Plague can be controlled if not eliminated. With fresh air, sanitary conditions, and good, wholesome food the North Reading sanatorium has done much to help in this great movement. Occasionally it is necessary to collapse the lungs in order to give nature a chance to repair the damage, but most of the work is still accomplished by the use of the simpler methods.

In keeping with the trend of the times North Reading has a Water Department. There are no wells or reservoirs, because the town finds it more convenient to buy its water from the town of Wilmington. From the standpipe on the hill, each house, except some of those in the new allotments, is supplied with running water and there are hydrants along the streets for the benefit of the Fire Department. The electric current for our street lights and for the illumination of our homes comes from the wires of the Reading Municipal Lighting Co. Telephone service is supplied by the Bell Telephone Co. that has a switchboard in the home of Mr. Harold J. Conron. Perhaps in the not too distant future there will be introduced one of the automatic dialing systems, to take the place of the switch operators who make all connections.

In 1825 there was organized in North Reading one of those private fire fighting companies so prevalent in that period of our history. It was a closed company and limited to a certain number, so that it was necessary to wait for the death or removal of a member before one could get in. Mr. Barnard, the keeper of the old tavern on the main road, was the inspirer of the company. For some years it flourished and then during the Civil War interest waned. Later it was revived and when the town in 1894 organized a Fire Department, the old hand-tub, known as "The Water Witch" was handed over to the municipal authorities and it is still in their possession—one of the best examples of the older fire fighting equipment.

When the town started its volunteer fire company in 1894, there was purchased from the Salem Veteran Fire Association an improved style of hand pump. This one was more efficient than the Water Witch, for the water could be pumped from the well or reservoir as well as squirted on the burning building. With the coming of the modern chemical fire fighting equipment and the modern automotive equipment the town fathers were not to be outdone. They now have an efficient fire fighting outfit, and a house in which to keep it. Not only that but both the fire house and the automobile of the chief of the department are equipped with a two-way radio which keeps the chief, as well as the surrounding towns, in constant communication. The work of fighting fires is all done by volunteer fire-



men. When the fire siren sounds these firemen drop whatever they may be doing at the time and rush for the engine house and are away to the fire. And they have become quite efficient. At any rate they save more than the cellar as, too often, was all that was saved in the days of the "water witch" and the bucket brigade.

The following statement from the town report of 1943 will give something of a picture of the work of fighting fires in the modern day: The number of fires during the year, 98, of these 57 were grass fires, 16 buildings, 8 chimneys, and 5 automobiles and trucks. The total assessed valuation of the buildings involved was \$42,000 and the estimated loss \$7,930. The assessor lists the total value of the town's fire fighting equipment at \$12,000.

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**THE NORTH READING FIRE HOUSE**

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The foregoing economic picture of North Reading indicated that a great number of people find employment out of town. This is made possible, since the passing of the street car, by the use of the automobile. Some work at the B. B. Chemical Co. plant in Middleton, some in the General Electric Plant at Lynn, some in the various factories of Everett, Cambridge and Boston, and some go as far as the Hingham Shipyards, making the daily trip of eighty miles without too much inconvenience. This would have been impossible in the days of the oxen and the stage coaches. The modern worker, however, has his worries. Just now there



is a ration board that deals out gas coupons like a Scotchman does ten dollar bills. In normal times the situation is not too bad, certainly not as bad as the situation facing the Pioneer who traveled five miles to cut hay on the marsh.

Without too much of a strain the town has now passed from the era of the railroad and the street car to that of the automobile, the truck and bus. For three quarters of a century and more, the Salem-Lowell Division of the Boston & Maine continued its daily schedule of trains. People came and went; High School and Normal School students attended classes in Salem or Lowell; native sons and daughters who had wandered away from the old home town, came back for visits, and the freighter brought its weekly quota of freight. At Haverhill and Park Streets there were crossing tenders to warn the highway traffic of approaching trains. At the Meadow View crossing, Henry W. Nichols was for many years always a permanent fixture. He took great pride in his work and in beautifying the plots of ground near the crossing over which he presided. Each spring he planted flowers and for many years won the prize for having the best kept crossing in the state. Now all this is gone and there are no more morning and evening trains, no convenient shopping in Lowell, no whistle of the night-time freight. The automobile and the truck are responsible.

The street car came and suffered the same fate. It was in 1902 that a spur line from the Boston-Lawrence tracks was extended to the center of the town. For a quarter of a century it continued to haul a dwindling number of passengers. It was a great convenience to the inhabitants of the town, but street car companies are not out for the convenience of any town. Their books must show some profit on the investment of the stockholders or they close, just as the North Reading line did. For a time the convenience of a five-cent fare to Reading was missed. The women whose husbands used the family car found it most depressing. To meet this need a bus line has for a few years now been making regular runs to Reading and back. Thus has North Reading met the exigencies which time doth bring, and with a hopeful spirit looks forward.

## CHAPTER VI

### WAR AND MILITARY SERVICE

The military history of North Reading is by no means unimposing. Glancing at those early lists of rate payers, one would say that those Pilgrim fathers of ours were war minded as well as religious. There were more captains, lieutenants, sergeants and ensigns, by far than there were deacons in the church. And apparently they were proud of their titles for they always insisted that they be used with their names. Even the deacons and clergy were not adverse to fighting. Perhaps it was the pioneer spirit that was in their blood. In any case Deacon Amos Upton went with the army to Canada in 1776 and the minister, Eliab Stone arrayed in wig, well curled, answered the alarm and marched for Salem and for Lexington.

These military titles were won in the fighting against the Indians, in the war with the French and Indians in Canada, and service in the king's army and navy. Ensign Francis Nurs, who lived on the hill overlooking the Ipswich, and was buried in the Park Street Cemetery, was one who served in the Royal Navy. There are no records to tell us when or where, but it was no doubt a distinguished service. Then there was Ensign William Sawyer or Saywer as it appears in the books. Although we do not know where he served in the navy, we know that he went along with Deacon Upton in the Northward Army in 1776. Captains John Flint, Heseekiah Upton, and Thomas Eaton doubtless served in the French and Indian wars to win their titles.

It was not until the Revolution came on that the full war-like spirit of the Parish was revealed. The alarms were answered promptly and men marched off to Lexington and Concord. From then on those eligible for service "served in their turn," as the Parish clerk was wont to put it. There were twenty-five who served for eight months at Cambridge in 1775 and seven for two months at the same place in 1776. There were ten who served for the whole of the year 1776, without the place being designated. Thirty-one were listed in the Northward Army. Some of these may have gone to Canada with the expedition in which Benedict Arnold distinguished himself, although the minutes of the Parish meeting for 1777 state that it was voted to allow those men who went in their turn in the 1776 Northward Army the five months to Ticonderoga the sum of fourteen pounds, thirteen shillings, and four pence. Perhaps that is correct and some of Ethan Allen's Green Mountain boys may have been from North Reading. At Dorchester there were six men, and there were two contingents of fourteen men each that went to New York in 1776, to help in the campaign which was fought in and around that city.



These services were all emergency calls; besides these there were others who enlisted in the regular, Continental Army for a term of three years. At a meeting held May 29, 1777, it was voted to accept the report of a committee, that had hired thirteen men for a term of three years to serve in the Continental Army. The pay for the full time was seventy-three pounds, and the names on this list are as follows:

Thomas Anderson	Timothy Eaton, Jr.
Benjamin Flint, 4th	Joseph Lewis
Zackariah Gray	Ephriam Pratt
Reuben Gould	Timothy Russell
Jacob Burnap	Elijah Upton
Nathaniel Eaton, Jr.	Benjamin Upton
Amos Upton, 3rd	

At a later meeting it was voted to hire two others for the duration.

All told there are more than one hundred names of those who were paid for services rendered from time to time in the war effort. These may not all have been from the bounds of the Parish although the names all sound familiar. Perhaps some of those who had recently left the North Parish were brought back and enlisted for service. That the committee sometimes went out of town in their efforts to hire men we know, for in the report of their work, it was stated that they were to be paid for their trip to Derry and other towns. Then too, it does not seem as though the Parish raised all the money expended. There are statements that money was received from the state and perhaps from other sources.

There is one thing which our American historians have never made quite clear, in connection with the revolt from the British rule, and that is concerning the conditions under which the soldiers served in the army. Our public school histories have led us to believe that our forefathers spontaneously took their guns from behind the door and marched off to the war. There was never a hint that there was a matter of pay involved. But from the records it would seem, that while the inhabitants of the Parish were willing enough to fight, yet they were Yankee enough to ask for pay. So there is this item in the old books. "Voted that Lt. Thomas Hartshon, James Foster, and Capt. Heseekiah Upton be a committee to hire men to enlist into the service of the Continental Army, as it stands in the third article of the warrant." And it seems as though there was no established price, for elsewhere it was stated they were to be hired for whatever sum the committee saw fit to pay. For eight months' service at Cambridge it was four pounds, for the full five months' service in the Northern Army it was fourteen pounds, thirteen shillings and four pence, and for the full three years' service, as noted above, the pay was seventy-three pounds.

The old books are full of such records as this: "An order on Mr. Stephen Buxton, treasurer for ye Parish, to George Flint, being dated April 28, 1779, the sum of three pounds, it being for three months' service done at Bunker Hill, in the yr 1778." "To Isaac Upton, twenty pounds, for five months' service done at Cambridge guarding prisoners in the year 1778." The high point in this matter of pay for soldiering was reached in the year 1784 when this article appeared in the warrant for the Parish meeting: "To see if the Parish will allow anything to Thomas Taylor, for Luke Richard serving in the army for the year 1776." Luke, it would appear, was the slave of Mr. Taylor. To the honor of the town, be it stated, the secretary recorded, "this article was voted out." Then later in 1788 Capt. Jona Nutting asked for a bounty for his servant going into the public service in 1776. The captain evidently had some influence in Parish affairs, for it was not until seven years had passed, that the voters had courage to "negative" this request.

We are not to conclude from this that the fathers put a money value on their patriotism. They were interested in the question of taxation without representation and in the well-being of the Commonwealth, but they were farmers who could ill afford to neglect their plowing and planting. At times they may have allowed their shrewd business sense to get the better of them, but they were as good fighters as came from any of the other states.

The precedent here established seems to have continued to live on after the country was free and running its own affairs. When, in 1807, there was trouble with France, and there was an incipient war in the offing, the town voted to pay five dollars bounty for each enlistment. It was also voted to raise enough money to assure the enlistees sixteen dollars per month. That meant the town would supplement any lesser amount the state might pay. Then when the War of 1812 came on, and it was necessary to raise an army, it was decided that not only those in the regular army, but those in detached service were to receive pay. At first the vote was for one dollar and twenty-five cents per day, and then in July, 1812, it was decided to raise enough money to bring the pay of those in detached service up to fourteen dollars per month.

After the War of 1812, there was nothing to stir the martial spirit until the coming of the Civil War. Consequently the interest in the purely military ran at a low ebb. There were none of those would-be military aggregations that drilled every so often and paraded on the Fourth of July. But when the war came there was no lack of enthusiasm. The town responded and the men enlisted by the score. The proportion of men in the service was as high, if not higher, than that reached in any war before or since. Out of a population of some nine hundred, there were 137 men enlisted in the service of the country. Of this number seven were killed in



battle, and nineteen died of wounds or disease. Francis S. Flint lost his life at Gettysburg, Warren G. Rayner at Vicksburg, Elbridge Burrill at Spottsylvania Court House, and Horace McIntire died at Andersonville Prison. Thus the record reads, and of the one hundred and eleven men returning not one now remains. Fifty years ago there were seventeen then living in town.

Here again the element of pay was not neglected. Each man was to receive a bonus of \$150 for his enlistment and this did not include regular pay. In the town report for 1863 there was appropriated for these bounties and the relief of the families involved the sum of \$7,939.19. There were also later appropriations so that by the time the war was over the town found itself in debt to the extent of \$20,000. Fortunately there was a good samaritan in the person of Mrs. Harriet N. Flint, who paid off a large share of this debt. So the taxpayers were not overburdened. Certainly not so much as at the present time.

After the war was over the town settled down once more to its normal life. Although there was ample material, there was no organization of veterans in the community. John A. Logan's Grand Army of the Republic, found no great response in North Reading. Post 12 of the G. A. R. was formed in Wakefield in 1867 and there was a Veterans' Association in Reading in 1870. These organizations were patronized by the local veterans as long as they were able to attend. Gradually their ranks were thinned and the number lessened. Asa F. Flint and James Fairbanks were the last two of the local veterans who entered the service from North Reading. Mr. Fairbanks, at the age of ninety-four, died in December, 1927. John Richardson, who entered the service from Melrose, and later became a citizen of this town died in 1931, at the age of ninety-one, and John Bachellor, who enlisted from Lynn, Massachusetts, died in 1939, at the age of ninety-six. Thus passed from North Reading the old veterans of the War of the Rebellion and, according to the latest reports, there are but three left in the whole state.

The Spanish-American War did not make any great impression on this town. There was no drafting of men and the patriotic spirit was hardly strong enough, or continued long enough to attract volunteers. There are, however, two or three of our residents who took part in that affair. It remained for the First World War, which we entered in 1917, to arouse anew the patriotic fervor of the town of North Reading. In 1914 the war clouds broke over Europe. Previously there had been some premonitory rumblings, but no one expected the storm would extend across the Atlantic. Then came the second term of President Woodrow Wilson, and the rallying cry: "Make the world safe for democracy." The United States had ranged itself along side of her fifty-two allies and the call for volunteers was sent out. North Reading responded as well as any of the other towns and vil-

lages, but it was soon discovered that volunteers were not coming in sufficient numbers. So the draft law and the Draft Board. There were no special inducements or bonuses. The town did not supplement pay received from other sources. It was a straight \$30 per month, with a National Government Bonus coming after it was all over.

From this war there were taken, before the Armistice was signed in November of 1918, sixty-five men and women. All over the town there were service flags in the windows, but fortunately there were but two men lost. Frederick A. Morse and Joseph F. Bradshaw died shortly after returning home. Since then five others have died. The roster as it is given on the bronze Memorial Tablet on the Common is as follows:

*Frederick A. Morse	Horace H. Jones
*Harvey M. Abbott	*Joseph F. Bradshaw
Herman A. Abbott	*Edwin T. Kendall
Samuel B. Abbott	*Harold W. Kendall
Harold C. Averill	Alexander MacDonald
Lester E. Batchelder	Clifton E. Mack
Stewart P. Batchelder	Stanley W. Mack
Merton S. Boice	Clarence N. MacKay
Thomas Bradshaw	Karl A. MacKenzie
Herman E. Brown	Roderick C. MacNeil
H. Robert Call	Minot W. Morse
Fred Carr	Sherman H. Murphy
Herbert F. Cheever	Lilley W. Orben
Thomas Cheeney	*Nathaniel Pitman
Arthur L. Conron	William F. Pitman
Thomas I. Cox	Fred A. Pluff
Wendell F. Crosby	Harold E. Price
Willis F. Croswell	Frederick Purser
Harold R. Curtis	Marion A. Russell
Francis W. Eaton	William H. Ryer
J. Gilbert Eisenhaure	Orvis H. Saxby
John Elvey	Lester R. Spicer
Cyrus A. Estes	Albert Stentiford
Edward F. Evans	Charles P. Stentiford
W. Sigfried Forsberg	Theodore F. Tarbox
*Rufus B. Gage, Jr.	Harold F. Upton
William I. Gayton	Herbert H. Upton
William W. Gray	Percy R. Weaver
W. Ernest Gullam	Lester A. Welch
Gordon W. Hoffman	Harold W. Weymouth
Roy H. Hoffman	Howard C. Weymouth
Cecil C. Jones	Arthur L. Whittaker

Clara L. Campbell, Red Cross Nurse



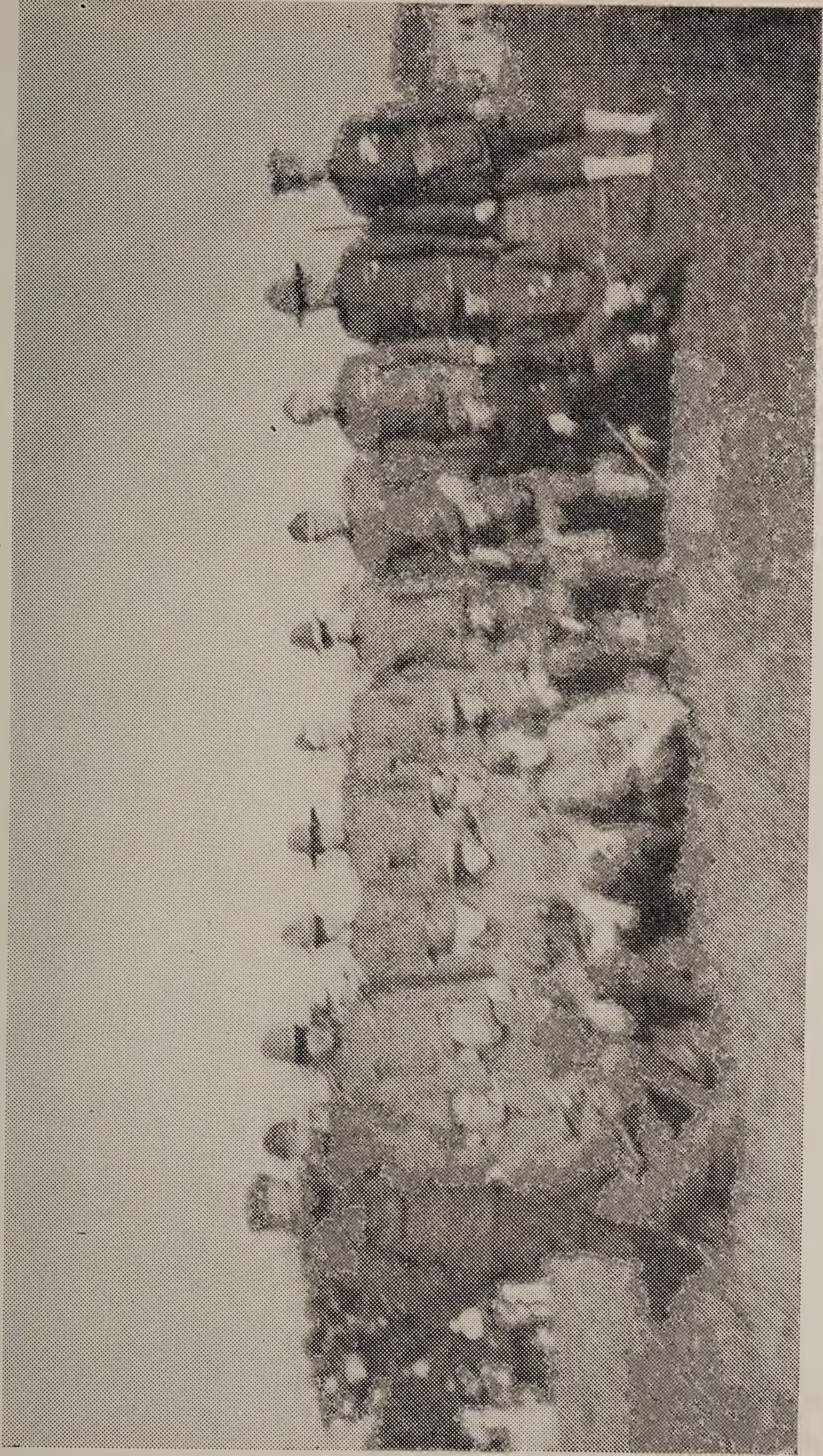
This is an imposing list of names, and the most interesting part of it is the absence of the old names found on the Parish lists. Should one of the founding fathers fall upon this list he would notice at once the name of Upton and Eaton, and if he happened to be of a little later period he would take note of the names of Batchelder and Abbott. Then he would doubtless scratch his head and muse, "I wonder where were the Flints, the Damons, the Sheldons and the Buxtons?"

It is not necessary, however, to bear any particular name in order to do one's bit for his country when she stands in need. These men of World War I were just as brave as those who preceded them. None of them returned with his breast bedecked with medals of honor, but some of them were in the thick of the battle and learned what it is like to fight with modern weapons. They also learned something of the force packed in a small quantity of high explosives. Then when the war was over they came marching home, and the home-folks were glad to do them honor. There was no parade down Fifth Avenue with bands blaring and confetti falling from the windows of the twenty-fifth story. It was a simple tribute given by townsmen and old friends, with a banquet and a general good time.

Scarcely had all the boys arrived home when there was started a movement for the organization of the veterans. Elsewhere there had been started various posts of the American Legion. So at an informal meeting of service men held on August 18, 1919, in Harvard Hall, it was decided to organize a Post of the American Legion. An application for a charter was made and duly signed by the following men: J. Gilbert Eisenhaure, Arthur L. Conron, Orvis H. Saxby, Horace H. Jones, W. Ernest Gullam, Sherman H. Murphy, Lester E. Batchelder, Harvey M. Abbott, Clifton E. Mack, Minot W. Morse, William W. Gray, Theodore F. Tarbox, Herbert F. Cheever, Harold C. Averill, Harold F. Upton, Henry E. Christopher, Alexander MacDonald, Stewart P. Batchelder, Clarence N. MacKay, Samuel B. Abbott, Herbert H. Upton, Lester E. Spicer, Willis F. Croswell, H. Robert Call and Lester A. Welch.

This charter was granted August 25, 1919 and at the very first meeting it was voted to name the organization the "George F. Root Post 181. The object of the organization as stated in the preamble to the constitution is, "to foster and perpetuate the memories and the incidents of our association in the War, and to inculcate a sense of individual obligation to the community." The only qualification for membership laid down by the by-laws is an honorable discharge from the armed forces of the United States which participated in the World War. The officers elected were as follows: Commander, Stuart P. Batchelder; vice commander, Horace H. Jones; adjutant, Clifton E. Mack; finance officer, Harold F. Upton; historian, Orvis H. Saxby; chaplain, Howard W. Weymouth; war risk insurance and em-





THE GEORGE F. ROOT POST NO. 181, AMERICAN LEGION, MAY 30, 1921



ployment officer, Lester E. Batchelder; executive committee, Cyrus W. Estes, Willis K. Turner and Joseph F. Bradshaw.

The new organization started with a membership of sixty-eight and for fourteen years met in Harvard Hall, the room over the engine house. Then in 1932 the town generously voted to give the Legion free quarters in the Old Town Hall. The Post headquarters were accordingly moved to the lower floor of the old Third Parish Church building, where it still meets. Regular meetings are scheduled for the second Thursday of each month. Fairs, dances, and entertainment of various kinds are held from time to time, the object being to raise money to assist needy veterans and their families. Without any fanfare or trumpets the Legion tries to be of assistance wherever there is found a need for help.

The Post from the very start has been active in the program for the observance of Memorial Day. At first, assistance was rendered to the committee of the town having such observances in charge. In later years, however, it has had full charge, arranging for the parade with a band and the decoration of the graves of the veterans of all the wars. During the era of the W. P. A. a special effort was made to locate the graves of the veterans of the American Revolution. A number of those lost to memory were found and added to the list for Memorial Day.

This by no means exhausts the list of the activities of the George F. Root Post 181. In 1929 the Post solicited and sold to the residents of the town a large number of flag outfits to be placed on lawns or sidewalks on holidays or other special occasions. In 1930 the George F. Root Post Band was organized with thirty-five members. In conjunction with the National Legion, the local Post sponsored a drive for funds for the disabled veterans and the orphaned children of those who gave their lives for their country. Armistice Day, November the eleventh, is always kept in mind and set aside for proper observances.

Along with the Post there is the Ladies' Auxiliary which was organized November 16, 1920. The first officers were: President, Hazel M. Schrow; secretary, Mollie F. Ryer; treasurer, Carrie Upton. Later there was also formed a Squadron of the Sons of the American Legion and Junior Auxiliary Unit.

When the great war was over it was not the mind of anyone to continue a belicose spirit. In fact we had been led to believe that this was a war to end all wars. Consequently people generally had the mind to forget the whole bloody business. Sometimes one wonders whether the country did not lean over backwards in order to accomplish that end. Led by our own Massachusetts senator, Henry Cabot Lodge, the national government would have no part in a League of Nations. We wanted to be free from all European entanglements and all those trade arrangements that might eventually involve us in outside affairs. It is true that we took

the lead in the Washington Arms Conference of 1921, and participated in economic conferences from time to time, but our heart was in looking after our own particular interests. Little did we suspect that such a policy would give France and Great Britain full opportunity of making of the League of Nations a football of international politics, and Germany a chance to begin a re-armament program. So before we were aware, the cards had been stacked against us and we were doomed to participate in another great International War.

At first we kept our distance and allowed Great Britain to try out her policy of appeasement. But this only gave Germany a chance to make adequate preparation and then overrun all the small nations. Even then we were not willing to admit that this was our war. We sympathized with the British and the devastated states and finally we went so far as to pass a National Draft Act. There was the growing suspicion that our turn was coming and that we might better make some preparation. So those unmarried men between the ages of twenty and twenty-eight were sent to camp to begin the rudiments of military training. Then came Pearl Harbor and the country was again launched on a great military venture.

At first no one in North Reading or elsewhere was aware of the magnitude of the struggle. The first draft of men only took a few of our boys. Then as time went on a larger and ever larger number was drafted until finally a greater proportion of our citizens found their way into the armed forces than ever happened in any past war. The Draft Board in Billerica kept calling, in accordance with the enlarged National Rules, and at the present moment there have been inducted into the army the grand total of 287 men and women. All the able bodied between the ages of eighteen and thirty-eight have been called, regardless of the number of children in the family. That is all but a few who are exempted because they hold jobs regarded as essential to the war industries. So North Reading as never before is stripped of its young and able bodied men.

At the beginning of the war it was thought extremely likely that our area would be subject to enemy air raids. It was not regarded as likely that the enemy would attempt an invasion, but many fully expected that there might be a nuisance raid by carrier-borne planes. In any case it was deemed wise to be ready for any emergency. So our town along with the rest of the country was made ready by the appointment of the Public Safety Committee. The list of officers gives a fair idea of the nature and the scope of the work attempted: Chairman, Walter H. Shultz; executive secretary, Earle L. Coolidge; chief air-raid warden, Henry E. Stickney; auxiliary police chief, Horace H. Jones; fire chief, Harold J. Conron; black-out officer, Wesley F. Haywood; communications, Florence Conron; chief engineer, Minot W. Morse; rescue, Chandler S. Eaton, and gas contamination, Frank W. Komenda.



As this set-up would indicate there was some real excitement on occasions. Since North Reading is in the coastal area, the rule was that curtains must be drawn at night, the headlights of the automobiles were partly painted out, and when a black-out test was on, all lights were to be extinguished unless the windows were so barred that no ray of light could get through. Sometimes there were surprise blackouts, which were usually whispered about beforehand by those in the know. Then all traffic was to be stopped unless there was a special permit from the air-raid warden, all lights were out, and the special officers rushed to their posts. When the test was over the fact was announced by a series of sharp blasts from the air-raid warning siren. It was all good fun, but one wonders what might have happened if there had been a real emergency. Doubtless many of the graduates of the first-aid courses would have made many serious and costly blunders. But as the war has progressed we have lost our fear of raids and have ceased our air-raid tests.

Occasionally there was serious work for the Public Safety Committee. In February, 1943, there came through a request for the assistance of the civilian defense personnel. Within an hour sixty men had assembled and were off to North Andover to assist in the search for an Army flier who had been forced to parachute to earth when two planes collided in mid-air. Other such services were rendered. Allied with the Public Safety work was the Women's Motor Corps. In September of 1943, North Reading was favored by the women of Region IV, who in "dungarees" bivouacked overnight on the grounds of the Leland T. Batchelder School. Under the leadership of Major Carolyn F. Stanley of Beverly, the corps went through some of their drills and maneuvers for the edification and amusement of our townspeople. Observing all this one could not but be reminded of the fact that, socially, we have gone a long distance from the customs of our Pilgrim ancestors.

## CHAPTER VII

### MOSTLY OLD HOUSES AND PEOPLE

North Reading has its full quota of old houses—perhaps a few more than are to be found in most New England towns. The oldest of all is the Rev. Daniel Putnam house standing across the street from the Common, and hard by the meeting house built in 1829. It was started in 1720, the year Mr. Putnam was ordained. According to the agreement drawn up by the minister and agreed to by the Parish, it was to be “twenty-eight feet long, nineteen wide, fifteen-foot stud with a lenter on the back side, ten foot stud, with three chimnis from ye ground, and one chamber chimney with a convenient saller and well in lieu of a hundred pounds. If I find nails and glass for the building.” These were the conditions for the erection of the building and there is no doubt but what they were carried out. And in that case it would seem that the “lenter” has, during the course of the years, been removed, for the building no longer has that appearance of the old “salt box.” The old chimney is still there with the fireplaces bricked up in order to meet the modern needs for heating. The inside finishing still bears evidence of the skill of the ancient carpenters. From the days of the first minister to the present time the house has been in the Putnam family.

Perhaps we were slightly in error when we said that the Putnam house is the oldest one in town. The Timothy Flint house which formerly stood on Mt. Vernon Street was slightly older. When Sergeant George Flint first came, about the year 1677, he built for himself a house. It must have been rather small, but a substantially built house. In fact the old traditions are in favor of the idea that it was built to repel the stray arrows or bullets of any marauding Indian that might be about. There were heavy planks running up and down, with the clapboards nailed to these. For a long time this building stood and then, at least in part, was moved down the hill to form the “ell” of the more modern house of the Misses Abbie and Grace Gowing.

The old house remained in the possession of the Flints until 1838 when it was sold for \$1350. It was then that Jacob Gowing bought from John Flint, 2nd, the old homestead. It was here that Lieut. John Flint was born. In 1770 he removed to New Hampshire, but came back to take part in the affair at Lexington and in the war against the mother country which followed. It was here also that Joanna, John’s sister was born, she who in 1767 married Captain Thomas Eaton, another one of those taking part in the Revolutionary struggle.



Just under the hill Sergeant Flint had a neighbor by the name of Samuel Hayward. It was in 1723 when Samuel Hayward first moved into town, and then in 1733, according to the old list of rate payers, his taxes suddenly jumped, which would seem to indicate that he had built

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### **THE GOWING HOUSE**

(The back part of which was part of the Sergeant George Flint House)

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for himself a new house. He did not long remain to enjoy his new home, for being a leather worker, his interests were in Salem. In 1735, according to the Middlesex Registry of Deeds, he sold to John Bickford, for 525 pounds, land with the buildings thereon. This it may be presumed was the same house built two years before and the house now owned and occupied by Rev. Henry A. Westall. There may, however, have been another house for Samuel Hayward still continued to pay rates for four years and Mr. W. E. Eaton in his 250th Anniversary Publication for the Town of Reading, says that in 1739, for 783 pounds, Mr. Hayward sold property.

In any case there are parts of the old house still to be seen on Elm Street. It no longer has the central chimney and the external appearance is far from "salt box." The old place has had a varied and checkered existence. It once was owned by a Mr. Swayne, an uncle of Asa Hart, the one-time mayor of Boston. It was here that he often visited when a boy. The Swaynes sold out and in 1861 it came into the possession of a Mr. Towle of Boston. It was he who had the old central chimney removed.



Then the property was purchased by a Mr. Dockham and still other changes were made in its appearance. A wide portico with a porte-cochere was added, and other changes made so that, at the time, it was one of the show places in North Reading. The old elms still stand as sentinels to add grace and dignity to it. If houses could talk, what a story this place could tell.

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### **THE DOCKHAM HOUSE**

(Now owned by Rev. Westall, built by Samuel Hayward about 1733)

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Not over half a mile from this old Hayward place, still on Elm Street, there is another old house with atmosphere and dignity. It is known as the Deacon Amos Upton house. For some years a Mr. Samuel Upton, one of the sons of the first John Upton, had been paying taxes as a non-resident. Then in 1734 he became a resident of the North Parish and continued as such until 1741. It was then that he ceased to pay taxes and his interests were taken over by his son, Amos. The very next year the son's rates were raised considerably. All of which would indicate that Amos Upton had built a house of some proportions.

This house was a little different from the "salt-box" type. There was the central chimney with the front entrance facing south and the winding stairs leading to the second floor, but the roof was made "mansion house" style without the long slope to the back. This gave more attic space and



left larger rooms on the second floor. The finishings show the same care and skill as those of the other old houses, perhaps a little more so, for this must have been, for the time when it was built, the most outstanding house in town. Perhaps that is why its owner became a deacon in the local church.

Amos Upton, however, was a man of character as well as the owner of a large house. He was withal something of a military man. He was first listed as a sergeant and then he advanced in the ranks until he became a captain. This was in those semi-military organizations called the "minute men" of the pre-Revolutionary period. When the Northward



**DEACON AMOS UPTON HOUSE**

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Army was formed he went along and the treasurer, when listing the pay to the various members of the group, jotted down after the name of Amos Upton the word, "full term." It was during the ministry of Mr. Putnam that he became deacon and he continued in that office until his death in 1780, during the ministry of Eliab Stone. As for the house, it passed into the hands of a grandson, Benjamin Upton. Later it came into the possession of Charles A. Upton and then into the hands of the MacKay family. It is now owned by Guy M. Crosby whose mother was born therein. It is one of the best preserved of the old houses with the stately elms planted by earlier occupants still there to shade the yard. Anyone passing can guess immediately that the builder was one of those sturdy New Englanders.



While the deacon was becoming established, there was still another Amos Upton coming to his maturity. In fact the deacon also had a son who bore the family name. In order to keep the records straight this son was known as "Amos ye third" while the scion of the collateral line was called Amos, Junior. This Amos, Jr., bought land on Central Street, on the hill overlooking the Ipswich River, which land, by the way, has remained in the hands of the Uptons ever since.

It was in the 1740's that Joseph Frye came to the North Parish and bought land of the widow, Nourse, the last of that family of Nourses who had bought land on Saddler's Neck. Mr. Frye was said to have been a self-educated man, and progressed so well that he became a surveyor. He was commissioned by the selectmen, of whom he was a member, to make a plan of the town. For a time, he was the largest rate payer in the parish. In 1753 his rates went up and this, we judge, was the time when Mr. Frye built a new house.



**AMES UPTON, JR., HOUSE**  
(Now owned by Harold F. Upton)

It was from the widow of Francis Nours, in 1750 that the land was bought. The Middlesex Registry states that 553 pounds, six shillings and eight pence were paid for the property. Then it goes on to state that in 1765 Mr. Frye sold, for 461 pounds, one hundred and fourteen acres of land with buildings to Amos Upton, Jr. The registry further adds this significant statement, "it being the house where I live."



Many alterations have been made in this "house where I live" since its transfer in 1765, but on the inside it still bears evidence of its early origin. Mr. Alanson Upton made changes and changes have been made since in order to make it livable according to modern standards. But with half an eye one can still get a picture of what it must have been when Amos Upton, Jr., first moved in.

Out in front of the old barn a slaughter house was built, for Alanson Upton started the business of preparing meat for the trade. The building



**THE OLD UPTON SLAUGHTER HOUSE**  
(Built by Alonson Upton)

with most of the equipment is intact, and still stands as a monument to those days before the automobile and before the big packing companies came into existence. The Uptons, by the way, seem to have been inclined towards the meat business. Charles A. Upton, a descendant of Deacon Amos, also had a slaughter house on Elm Street, just opposite the old mansion house.

Near the house built by Joseph Frye stands another which was formerly known as the Aaron Upton house. Aaron was the oldest son of Amos, Jr. We are not quite certain as to the date of this building, but it is a colonial type with all the earmarks of the Revolutionary period. The stone step at the front has carved therein the date of 1760 and this may have been the date of its erection. Of this we are certain. On May 7, 1810 Aaron Upton and Amos Upton, Jr., bought nineteen acres of land



from William Whittredge. The deed fails to state that there was a house included in the transaction, but that may well have been the case.

This house remained in the possession of the Uptons until comparatively recent times when it was deeded to George L. Ditmars, who was related by marriage to the descendants of Aaron Upton. Recently it has changed hands two or three times and is now in the possession of Michael Mentus. It, too, has the front entrance with the fireplaces on the three sides of the chimney. The finishing and the woodwork are in the colonial style.

After selling his home, Joseph Frye went west on Park Street and there in 1765 built another house of the same type as the one he disposed of. It was a "salt-box" and still bears the marks of the same. With the others



**THE JOSEPH FRYE HOUSE**  
(Now owned by Sherman Murphy)

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it faced south and is on a rise in the ground where the drainage was good and there was a chance for a good well. But Mr. Frye was not permitted to long enjoy this new house, for the old rate book for the 29th of October, 1767, lists the name of Widow Mary Frye instead of Joseph Frye. Mr. Frye was buried in the little private cemetery just beyond the house which he had built. The widow with her daughter, Azuba, lived on in the old home, and then later a niece, Nancy Travis, came in to minister to the failing Azuba. This niece married Samuel W. Holt and they two became the



owners of the property. It was here that Miss Abbie Holt was brought up and still remembers many interesting things in connection with the old house. Now the property is owned by Mr. Sherman Murphy and is in a good state of preservation.

Now to return to the Uptons. Benjamin Upton, born May 7, 1745, first married Rebecca Putnam, daughter of the minister and then for his second wife, Elizabeth White Cowley, descendant of the first white child born in New England. He was the second son of the Deacon and was in the second draft of men who went to New York during the Revolution. Later he and his brother, Amos, joined the Continental Army and continued in service for three years. Returning from the army he settled down in the home community. He was prominent in town affairs and as a Justice of the Peace. He is represented as a dignified, rather opinionated, yet substantial citizen. Along with his other accomplishments he was also a carpenter by trade.

The Registry accounts for October 3, 1781, say that Benjamin Upton bought of Joseph Phelps 106 acres of land with the buildings thereon. Said land bordered on the east, the Middleton line. Since the buyer was a carpenter by trade, one can imagine that the old building was razed and another put in its place. In any case the house which still stands on the road to Middleton seems to be of about the date when Mr. Upton bought the property. For a time this house was owned by Sylvester Hayward, but more recently it has come into the possession of Raymond Turner. It is still in a good state of preservation and will doubtless last for another hundred years.

About half way between this house built by Benjamin Upton and the center of the town stands the house owned by Mr. J. A. Turner. This one also goes back to the Revolutionary period. On the 4th of March, 1799, Daniel Graves bought of Joseph Bancroft, for 127 pounds, land and buildings. The land bordered on land owned by Davis Parker and extended down to the Ipswich River. Jacob Bancroft must have built the house some years previous to its sale. There is an old story to the effect that a part of the house was moved from higher ground lying to the rear. Some years ago the old central chimney was removed and the house modernized in other ways, but there are still indications of its early origin. One can still imagine the open fire with the swinging crane, the hot bread coming from the oven, and the spinning wheel in the corner turned by a thrifty housewife.

Mr. David Parker lived in a large house next door to the Graves and often crossed Graves' land on his way to his work on the next farm. Mr. Parker seems to have been a man who could hardly take time out to eat. Often he would emerge from his door with a large part of his dinner in



hand. This led Mr. Graves, on one occasion, to facetiously remark that he would have to charge for the bones that were promiscuously tossed on his land.

The house on this other farm of Mr. Parker's was long known as the Rainer House. It was built by David Parker, Jr., and the date is 1801. Asa Sheldon in his life of "Asa Sheldon," speaks of his apprenticeship to David Parker, who was usually called Lieutenant Parker. One night, he says, he unloaded some boards from the sled and loaded it up with wood preparatory to going to Salem early the next morning. Then he added, "those very boards are in the roof of David Parker's new house." The interesting part about the house is that, although built after the beginning of the new century, it was built in the old style with the entrance facing south, with the winding stairway, two side rooms with fireplaces, and the kitchen back. The beams upstairs are well joined and pinned together.

This same Lieutenant David Parker had a half brother named Eliab. Just a few years before his birth in 1767 Mr. Stone had become the settled



**THE PARKER HOUSE**  
(Once owned by Eliab Parker)

minister of the local church. By way of pleasing the preacher the boy was given the name of Eliab. It was the son and the grandson of the minister bearing that name of Eliab who bought the farm next door to the Parker place. Although too young to participate in the war of the Revolu-



tion he was old enough to start out for himself a few years later. In 1793, for a consideration of one hundred and sixty-five pounds, Asa Heart deeded to Eliab Parker, land with the buildings thereon. The buildings were at the corner of the road leading from Boston to Haverhill, and on Chestnut Street. Isaac Heart, a servant to Richard Carver, had come over in 1637 and settled in Watertown. Later he came to Lynn and then to Reading. Later still he moved to North Precinct and his son, Adam Heart, appears on the first list of rates in that Parish. At the time of the Revolution there was a Thomas Heart on the list and it was no doubt he who built the "salt box" which is now called the Parker House.

This same Eliab Parker had a son with the same surname. He seems to have been religiously inclined and early became interested in the Baptist movement that was then getting under way in the North Precinct. After the new group was forbidden the use of the school house, then on Chestnut Street, Mr. Parker fitted up the upper room in his house on the corner of Central and Chestnut Streets and the Baptists carried on their services at that place. The building still stands and is now occupied by Mr. Robert E. Ham. As for Eliab Parker, Jr., he became one of the first Deacons in the Baptist Church.

There were also Eatons in North Reading. There is an old statement to the effect that one Thomas Eaton served for two months as a guard in the army of 1775, at Cambridge. He was in the Northward Army and progressed so well in military affairs that he won the title of Captain. After the war he settled down with his wife, Joanna Flint, and bought, for 226 pounds, 13 shillings, and 4 pence, the farm of John Burnap. There were forty-eight acres and the buildings. These were on Haverhill Street just opposite Marblehead Street. He may or may not have rebuilt the house, but it still stands with the central chimney resting on one of those cellar arches, under which the preserved fruits were kept.

After the Civil War this house came into the possession of Jane Damon and there she brought up her family. Mrs. Jennie Straw, who died a few years ago, was one of them. More recently Mrs. Ida B. Welch and her late husband bought the property and now it is a two-apartment house, but still has the old woodwork and the old iron latches of the earlier and more prosperous times.

There were other Eatons besides Thomas. There was Ebenezer Eaton, who served in the Revolutionary Army at Dorchester and there was his son, Ezra D. Eaton. The Eaton Homestead was not far from the place purchased by Thomas Eaton, just below on North Street. The house, somewhat altered still stands and is owned by Arthur E. Wardwell, Jr. Just across the driveway leading up to the barnyard, is one of those little shoe shops, so prevalent in the pre-Civil War days. The Eatons were shoe workers and farmers. Along with the general farming they grew



pickles for the pickle plant in Somerville. Hovey D. Eaton still remembers that back-breaking labor which he did as a boy, in the eighties and the nineties, of the last century.

There was also Nehemiah Eaton who first appeared on the tax list of 1760. According to the best available information, he purchased land and a house on Central Street just under the hill from the place occupied by Amos Upton, Jr. This was in 1767, when the house was first built and later it was remodeled a bit. He was followed by a son and his grandson, William Eaton. The old central chimney has been removed and other changes made, but the old beams running through the center of the rooms are still there, and some of the old paneling. From David G. Eaton the property passed to his son, Arthur G., who, at the age of eighty-one still occupies the place.

Down on the Middleton road, just this side of the farm once owned by Benjamin Upton, is the farm formerly owned by Archelaus MacIntire. This same MacIntire with his surname shortened to Archlus was in the Northward Army which went to Ticonderoga in 1775. He was a soldier along with Thomas Eaton, Deacon Amos Upton, Lieutenant John Dix, and Lieutenant Benjamin Flint. On April 24, 1799, Archelaus MacIntire, for \$1200, sold to Joseph Jeffries sixty acres of land with the buildings. This land was on both sides of the road and the farm must have been above the average for the time, for Mr. MacIntire paid more than the average in taxes. The house is plainly old but non-descript in appearance. At one time it must have housed two families for there are two main chimneys. Another evidence of this fact is this. At one time there was a mortgage on the western half of the house and the western end of the barn. The present barn is the remnant of the old second meeting house built in 1752. It is said that it was moved from the Common and put in place by one of the Uptons. Still it has the reinforced timbers which support the roof and some of the lath marks are still visible on the sills. For long years after the middle of the last century the three Jeffries boys were a familiar site in town. Recently the property has passed into the hands of Mr. Max Molin who is one of our more recent American citizens.

Up the road towards the center is the Case house. Before it was purchased in 1847 by Nehemiah Case it was owned by Nehemiah Berry. Mr. Berry, it seems, was financially embarrassed and borrowed \$2400 from Elijah Case, the father of Nehemiah. In this way the property was secured by the son and has continued in the Case family ever since. As for the house, we are not quite certain of its origin. Although the external aspect and the structure does not indicate as much, it is old. It has the central chimney with the five fireplaces. There is, however, another distinction which goes with this farm. It is said that the old square silo, made of



stone and concrete, is the second silo ever built in this country. The square corners, however, were the ruination of it as a silo. This permitted the air to go down the corners and spoil the ensilage.

Back on the hill above the Case house is another of those old places of post-Revolutionary fame. It was the old Hayward place and for long years after the Civil War period was owned and occupied by George Washington Hayward. Our information is not complete in this case, so we are not able to say just when or by whom it was built. It, however, bears the marks of age. More recently it has come into the possession of Mr. James Milin and has been enlarged and made quite comfortable.

Off to the right on Park Street, as one travels from the center of the town towards the main highway, there is an old yellow house set back in the field. Here for many years lived the Buxtons. During the Revolutionary days Ebenezer Buxton spent eight months of the year 1775 doing guard duty at Cambridge. This same Ebenezer, in 1785, bought thirty-one acres of land for 152 pounds and eight shillings. Then he proceeded to lay the foundations for a new house. In digging the cellar he found a large boulder just where the foundation for the chimney should be. Not to be outwitted he built the chimney on the boulder even though, by so doing, he divided the cellar. The house is the usual style facing South with the sloping roof towards the North. The fireplaces are blocked, but there are still some of the old "H" hinges on the doors. During the days of the shoe business one of the upstairs rooms was fitted out as a workroom. The place has long since passed into other hands and is now owned by Mr. Joseph VanLaethem who is in the poultry business.

Also there were Batchelders in the old North Parish. Their ancestral home was on Concord Street. Here Jonathan Batchelder, as well as Jonathan, Jr., and Jonathan 3rd lived. The old house was burned a few years hence. The first Jonathan Batchelder came within the bounds of the Parish in 1756, and Jonathan, Jr., was among the fourteen who went with the first draft for services in New York in 1776. In the days following the Revolution one of the Batchelders came further north and built a house on what is now Lowell Road, but then it was the highway leading from Salem to Lowell. The house still stands just opposite to the entrance to the State Sanatorium and is owned by the state. It was well built. The timbers in the attic were well fitted and pinned together. They bear the marks of that up and down saw, run by water power so common in an earlier day. Doubtless they were done at the Sheldon mill at Pudding Point. The boards on the roof and floor are sawed from some of the old mammoth pines which stood at one time in all the surrounding territory. On the cement of the chimney is scratched the date 1843, which is doubtless the date when some repairs were made, for plainly the house was built before 1800. It was long the home of Lyman Batchelder.



Down near the Reading-North Reading line, bordering on Bear Meadow, stands the J. Milton Robinson house. It is now owned by Mr. C. Earl Watson. It still has the old fireplaces without any central heating system. It was at one time one of the old style houses facing South, but through the years it has been altered so that externally it does not bear many traces of its early origin. The large chimney is not in the center of the roof, but that is due to alterations of some years ago. It was formerly

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**THE C. EARL WATSON HOUSE**  
(Or the Old Webster Nichols Place)

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owned by Webster Nichols, whose daughter married Mr. Robinson. Our records concerning the origin of the house are still incomplete. In the Registry of Deeds there is this entry for 1795. Jeremiah Nichols for 22 pounds bought seven and one-quarter acres of Bear Meadow swamp from William Whitteredge. This was doubtless by way of adding to the property already owned and occupied.

The old poor farm, now owned by Miss Mary Heffron, was purchased by the town in 1805, when Wakefield, Reading and North Reading were separate parishes in the one town of Reading. Heseekiah Flint was the former owner. There was, by the way, a Heseekiah Flint who served in the Revolutionary army at Cambridge for two months in 1776. Since he first appears on the tax list for 1769 he was a comparatively young man at the time the war started. This must have been the man who sold his farm for



\$5,000 in 1805. As for the time of the erection of the house, we are reasonably certain that it was just before or just after the beginning of the new century. Tradition has it that it was built by David Damon, the same who built the Whitcom Tavern. In that case it was built just after the turn of the century. It is a well-built house with two chimneys instead of one and during the years it was used as a poor farm and had a spacious up-stairs hall or assembly room, where the old time Dancing Academy held its sessions. Here some of our ancestors danced the quadrille, the two-step and the polka.

In 1713 Sergeant George Flint built for his son, George, Jr., a house in that part of the Parish called Pudding Point. Here the groom brought his bride, the fair Jerusha Pope. Here also were born many generations of Flints. The old house with one of those long barns connected, stood just across the street from where the Daniel Shay house now stands. Along with the establishment there was a slaughter house, one of the earliest ones in the town. Then along about the time when Hesekiah Flint was

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**THE DANIEL SHAY HOUSE**  
(Formerly the Flint Place, on Park Street West)

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having his house built, the west end Flints built a rather pretentious house just across from the old one. It had two chimneys with a wide hallway in the center, with a long, graceful stairway leading to the upper hall and chambers.



There are two or three items in connection with this house worth remembering. In the earlier days the secret societies were not so well organized, nor possessed with the wealth that they have today. They met as circumstances permitted, usually in some private home. This new Flint home with its spacious upstairs room made an ideal place for a Lodge of Masons. So, during the early part of the century, during the war of 1812, the Flint home resounded with the blows of the gavel in the hand of the Grand Master. Then during the Civil War this same house became an ammunition depot. But by far the most distinctive feature of the place is the mural paintings, in the hall and in one of the front rooms. It is presumed that the wandering painter, Rufus Porter of Boxford, visited North Parish, sometime in the 1840's. It is probable that the artist had made use of his mechanical genius and used a stencil, for some of the buildings show a regularity of order and some of the shrubbery is plainly trop-

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### **THE BATCHELDER HOUSE**

(Containing paintings supposedly by Rufus Porter)

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ical. The same artist also left paintings in one of the upper rooms of the VanHeusen Farms Colony on Main Street, the old Batchelder home. There is also another sample of the same kind of work in the Whitcom Tavern. In the Flint house as well as in the Batchelder house, later occupants became tired of the artist's work and covered it over with many layers of paper. Now the paper has been removed, and when A. G. Barnham owned



the Flint property, a daughter spent much time in touching up Mr. Porter's work. Now the murals are in a good state of preservation and seem good for many years.

Just below the Flint house was the old West End School house which is now the garage at the corner of Main and Park Streets. Nearby is the old home of Lester Batchelder. The basement of this house was once a wheel-right's place where wagons were made and repaired, and oxen shod. It was only recently that the shop was dismantled.

There were also the old-time taverns. The Barnard House, on the main road from Boston to Andover and Lawrence has long since gone. The old Sheldon Tavern, built in Revolutionary days, still stands, as a monument to those stirring days when ladies in panniers and gentlemen in short trousers with hose, dismounted for dinner while the hostler changed the horses for the remainder of the trip. The building is now a two-apartment house owned by Mr. and Mrs. William Doten.

At the center of the town, David Damon, in 1812, built a much larger tavern with the idea of catching the trade going north as well as that going



**THE OLD PARSONAGE**

(One of the first "Georgian" type houses in town)

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to Lowell. There must have been great times in this old tavern, for it was after the time of the Puritan curfew and in the days when gin and rum flowed freely. But one is permitted to doubt whether those old timers had a larger capacity than some of our moderns. A look at our modern counter-



part of the old tavern only increases the doubt. For a time the Damon Tavern flourished and was the chief center of interest for the residents of the area. Here the first Post Office was located when it came into existence in 1830, and David Damon was the first postmaster.

Where the Flint Memorial Hall now stands were the barns for the tavern. Just over Park Street was the home and office of old Doctor J. Goodwin. In 1822 he sold out to a new-comer, Dr. David A. Grosvenor, who made a wonderful healing ointment out of pumkin seeds and checkerberries. He it was who built the house that was later the property of J. B. MacLean. The old house was considerably altered by its new owner, but it still serves as a reminder of the days of the family doctor.

At about the time when David Damon was building the Tavern, the Minister, Eliab Stone, was inspired to build a new house. It was on the bank overlooking the Church and was Georgian in type. The square-roofed house was then becoming prominent, so in order to be up to date the minister erected one of those buildings with a square roof, a wide, central hallway and a chimney on either side of the house. There was in the kitchen one of the bake ovens beside the fireplace, for the iron kitchen stove had not yet come into being. This house later came into the possession of the Congregational Church, but a few years ago it was sold. Now it has been renovated and is a perfectly delightful dwelling house.



**THE RED HILL COUNTRY CLUB**

(Originally the Holt House, built near the beginning of the 19th century)



Up on North Street lived Benjamin Holt. It was he who made money raising hops and catching wild pigeons, and owned a thousand acres of land, more or less, in that section of the town. He, too, was inspired to build one of those Georgian houses. It was a delightful place with broad acres for farming just below. Now the house and farm is the property of the Red Hill Country Club, and is greatly different from what it was in the days when the wild pigeons were so numerous that they darkened the sun when they flew over.

Just beyond the postoffice, setting back from the street, is the Abbott house. It was built about the year 1816, by Ebenezer Abbott, and was for long years the home of Sumner Abbott. It is now owned and occupied by Mrs. Gertrude Upton Eaton.

There is also, belonging to the early years of the century the Beck house which was once a show place, and there are still other old houses of the less pretentious type. Some of them may date back to the period of the Revolution, but as they were easy to move or alter there is not so much chance of tracing their history. For that reason this list must remain somewhat incomplete. The ones given, above, serve to give a picture of the days when North Reading was only a Parish in the Town of Reading.

From all these old homes there have gone out men and women to make their way in the world. All of them have made their contribution and some of them came to prominence in various ways. Many teachers have gone forth, whose influence has been far reaching. One of these, Professor Emerson, a son of Deacon Emerson of the Baptist Church, became Superintendent of the Public Schools in Buffalo, New York. There were ministers also who went out from the local churches. Among these was one of the sons of the second minister, Eliab Stone. Rev. Micha Stone was ordained and installed as minister of the church in Brookfield in 1801, and served acceptably for many years. By far the most famous of the ministers having North Parish as their home was the Rev. Timothy Flint. He graduated from Harvard College at the age of twenty and became the minister at Lunenburg. The settled life of the minister, however, was not for him. Soon he gave up his pastorate and became a missionary in and about St. Louis, Missouri. It was while there that he began to devote time to writing. He wrote, "Recollections of Ten Years Passed in the Valley of the Mississippi" which became a best seller. Then there was Francis Berian and Shoshonne Valley. He was a smooth, fluent writer and compares favorably with Nathaniel Hawthorne and Washington Irving, his contemporaries.

There have also been those who have become physicians, such as Daniel Putnam, Martin Herrick, David A. Grosvenor, and Reuben F. Eaton. Dr. Eaton was for some years located in Foxboro, where he was



not only active as a physician but also in town affairs. He last practiced in Providence, R. I. At his death his body was brought home for burial in the Riverside Cemetery.

Another of the famous sons of North Reading was George F. Root. He was really born in Sheffield, but his mother was a Flint from the North Parish, the daughter of Col. Daniel Flint, a deacon of the church and he was brought up in Willow Lane, now owned by the Eisenhaures. It was Dr. Root who built the old house in 1853. As a boy he was interested in music and embraced every opportunity for learning how to play and sing. At the age of thirteen he said he could play as many instruments as he was years old. He had real musical genius and could write both sacred and secular songs. Among his hymns are "Ring the Bells of Heaven," "Jewels" and "Come to the Savior." As for his secular songs he was the real inspiration of the Union Armies as they faced the Confederate Armies. "Tramp, Tramp, Tramp, the Boys are Marching," "The Battle Cry of Freedom," "Just Before the Battle Mother," and "Brother Tell Me of the Battle" were sung and resung by the army in all kinds of wind and weather. A Confederate officer later remarked that if they had had our songs they could have won the war.

Dr. Root's genius was expressed in another way. He seems to have had a real talent for imparting music to others. His musical academy was nationally famous. Assisted by Lowell Mason, he held his music school for four summers in the old third meeting house. People from all over the country attended. The school was visited by people such as Henry Ward Beecher, Harriett Beecher Stowe, and Julia Ward Howe. Then the institute was moved to Chicago, where Dr. Root remained for some years. When he died in 1895, his body was brought home for burial in Harmony Vale Cemetery, and the world goes on singing, "Tramp, Tramp, Tramp, the Boys are Marching," and "When He Cometh to Make Up His Kingdom."

There were also those who came to prominence in business and the professions. If there were time a great number of these might be mentioned, but we will confine ourselves to the more conspicuous examples. Thomas Norton Heart was born June 29, 1829, in the house that was recently burned and located near the Nehemiah Case home. That is, it was at this place, if the best available information can be trusted. He was descended from one of the oldest of the New England families. What formal education he had was received in the local schools. At an early age he went to Boston seeking employment. At first he was a clerk in the Philip A. Lock and Co., merchants. He progressed so well that in 1860 he organized the firm of Hart Taylor and Co., dealing in hats, caps and furs.

Mr. Heart progressed so well that he was able to retire in 1878 and devote most of his time to politics. In 1886 he was the Republican candi-



date for mayor of the city of Boston. According to his own statement his platform for the campaign was: "I pledge myself, if elected mayor of Boston, to administer its affairs faithfully, honestly, according to law, for the benefit of the whole people." This pledge was later carried out. He reduced city expenses, put the newly-formed street car company under bond, and gave special attention to the school buildings and the school system. Unsolicited, he was appointed by President Harrison, postmaster of the city of Boston in 1891.

On Haverhill Street, in the Major Flint house which was originally built as a tavern and in 1872 purchased by Alanson Upton, was born Frank Flint. At an early age, he, with his parents, moved to California. This son of North Reading seems to have had the stuff that it takes to make a successful career. After receiving an education he entered politics and became nationally known as the senator from California. During his years in the United States Senate he took a prominent part in sponsoring much helpful legislation.

Of the more recent residents, North Reading takes particular pride in Clifton E. Mack. While he was not born in the town, he received his education in the local schools and is regarded as North Reading's own. He was in the first World War, and then proceeded to secure an education in law at the Northeastern University School of Law. After graduation he was employed in the Internal Revenue Department of the National Government, in the income tax division. Since World War II started, he has been head of the Procurement Division of the National Government, under the Secretary of the Treasury Morgenthau.



## Appendix

### MINISTERS OF THE CONGREGATIONAL CHURCH

Daniel Putnam .....	1720 - 1759
Eliab Stone .....	1761 - 1822
Cyrus Price .....	1822 - 1827
Jacob W. Eastman .....	1828 - 1831
James D. Lewis .....	1833 - 1836
John Orcutt .....	1837 - 1842
Ephriam W. Allen .....	1843 - 1852
Thomas N. Jones .....	1853 - 1869
Josiah W. Kingsbury .....	1872 - 1877
Frank H. Foster .....	1877 - 1879
George E. Allen .....	1880 - 1888
Henry C. Fay .....	1889 - 1891
David Kilburn .....	1892 - 1896
Eugene E. Colburn .....	1896 - 1900
John H. Hoffman .....	1901 - 1908
Frank A. Junkins .....	1909 - 1913
Henry M. Goddard .....	1913 - 1917
Frederick W. Walsh .....	1917 - 1922
J. Herbert Jones .....	1922 - 1925
George H. Coffin, Jr. ....	1926 - 1928
James T. Nielson .....	1929 - 1932
Myron A. Park .....	1932 - 1933
Warren P. Landers .....	1933 - 1936
E. Leslie Shaw .....	1937 - 1943
Samuel M. LePage .....	1943 -

### DEACONS OF THE CONGREGATIONAL CHURCH

Thomas Taylor	Joseph H. Eaton
John Harnden	Daniel Flint
William Flint	Isaac Flint
Thomas Hutchinson	Nehemiah A. Case
Ebenezer Walcott	Walter Gates
John Burnap	Isaac A. Flint
Daniel Putnam	J. Milton Robinson
Amos Upton	Frank W. Case
Jeremiah Eaton	Woodbury P. LeFavour
Henry Putnam	Herbert L. Abbott
John Swain	Hovey D. Eaton
David Flint	A. Leroy Case
Thomas Raynor	Ingram W. Eisenhaur
Addison Flint	Edward D. Parker

Carl Proctor



## MINISTERS OF THE BAPTIST CHURCH

Joseph Driver .....	1828 - 1830
George Matthews .....	1831 - 1834
William Heath .....	1835 - 1841
John Holbrook .....	1841 - 1842
James N. Sykes .....	1842 - 1844
Benjamin Knight .....	1845 - 1846
Henry W. Wilbur (Supply)	
Francis E. Cleaves .....	1847 - 1850
Asa Bronson .....	1851 - 1854
Edward W. Pray .....	1855 - 1856
John B. Brackett .....	1858 - 1861
Horace Eaton .....	1862 - 1863
William K. Davey .....	1863 - 1868
A. W. Ashley (Supply)	
James K. Ford .....	
Mr. McKusick .....	
Charles F. Myers .....	1872 - 1873
E. C. Spinney (Supply)	
George Ober .....	
William L. Brown .....	1877 - 1879
Frank R. Sullivan (Supply)	
Elias J. Whittemore .....	1881 - 1882
Sylvanus Frohock .....	1882 - 1884
John H. Tilton .....	1885 - 1890
Henry G. Gray .....	1890 - 1893
William E. Noyes .....	1893 - 1895
Henry G. Gay .....	1895 - 1901
Charles F. Clark .....	1902 - 1916
James F. Mursell .....	1916 - 1918
Frank Holt .....	1918 - 1920
E. L. Washburn .....	1920 - 1922
Frank T. Littomi .....	1922 - 1924
C. E. Chamberlin .....	1925 - 1929
George H. Gage .....	1929 - 1934
Elmer Bentley .....	1934 - 1936
Robert Stansfield .....	1936 - 1938
Leonard Sweet .....	1938 - 1943
Norman Eisnor .....	1943 -



## DEACONS OF THE BAPTIST CHURCH

Eliab Parker	Seth Baker
Oliver Emerson	Charles Judson
Joseph Cook	Raymond Jeannes
George K. Parker	Hubert Jeannes
William Whitteredge	Elmer Young
William I. Nichols	William Foye
Tilden Abbott	Collins Putnam
Henry M. Reid	Harold Foy
James F. Eisenhaure	John Mansfield
Charles L. Jeannes	George Walton

## POSTMASTERS OF NORTH READING

David Damon	Larkin Eaton
James Damon	Charles Walker
Levi Whitney	Frederick S. French
Edwin Foster	Miss Elinor S. Campbell
Edward Smith	Miss Mollie F. Ryer
Jared P. Whitcomb	William J. Sullivan
Alonzo Damon	Michael J. Walsh

## OFFICERS OF THE W. W. CLUB

	<i>Presidents</i>	<i>Secretaries</i>
1905 - 1906	Mabel MacKay	Elinor Campbell
1907	Esther Emerson	Mollie Ryer
1908	Amy Batchelder	Elizabeth Batchelder
1909	Carrie Upton	Sarah Eaton
1910	Irene Parker	Elizabeth Gage
1911	Mollie Ryer	Carrie Upton
1912	Grace Gowing	May Spear
1913	May Spear Abbott	Bessie Fuller
1914	Bessie Fuller	Ruth Weymouth
1915	Elizabeth Batchelder	Hazel Danforth
1916	Ruby Hewes	Doris Campbell
1917	Ruth Sullivan	Grace Gowing
1918	Ruth Tucker	Ruby Hewes
1919	Hazel Eisenhaure	Molly Ryer
1920	Carrie Upton	Elizabeth Batchelder
1921	Lucie Hayward	Alice Wilson
1922	Edna Power	Elizabeth Case
1923	Edna Power	Elizabeth Case



1924	Mabel MacKay	Elizabeth Case
1925	Mabel MacKay	Carrie Upton
1926	Jeannette Estes	Hazel Eisenhaure
1927	Grace Littlefield	Edna Power
1928	Vivian Eisenhaure	Ruth Pennell
1929	Mabel MacKay	Ruth Sullivan
1930	Mabel MacKay	Alice Wilson
1931	Bernice Fancy	Edna Power
1932	Bernice Fancy	Mary Turner
1933	Alice Wilson	Martha Smith
1934	Alice Wilson	Barbara Stafford
1935	Mabel MacKay	Barbara Stafford
1936	Mabel MacKay	Barbara Stafford
1937	Ruth Pennell	Barbara Stafford
1938	Ruth Pennell	Lucie Hayward
1939	Mabel MacKay	Lucie Hayward
1940	Mabel MacKay	Mary Turner
1941	Edna Power	Mary Turner
1942	Edna Power	Mary Turner
1943	Bernice Fancy	Vivian Eisenhaure
1944	Barbara Stafford	Vivian Eisenhaure

## MEMBERS OF THE W. W. CLUB

NOVEMBER 7, 1905 - MAY, 1944

### CHARTER MEMBERS

*Lottie Abbott	*Sarah Eaton
Mattie Abbott	*Esther Emerson
Amy Batchelder	†Alice Gould
Elizabeth Batchelder	Grace Gowing
†Doris Campbell	Mabel Mackay
*Elinor Campbell	Mollie Ryer
*Edna Crosby	Bertha Upton
*Nellie Eaton	Carrie Upton
*Marion Upton	
†Mrs. Maria B. Upton, Teacher	

### GROWTH IN MEMBERSHIP

1906	†Irene Parker	1908	*Mona Gage
1907	†Agnes Littlefield		‡Alice Eames
	*Lizzie Dunham		‡Hilda Eames
	*Elizabeth Gage		*Helen Emerson
	†Muriel Woodworth	1910	*Ruth Tucker



1911	Bessie Fuller	Edna Power
	†May Spear	Ruby Eaton
1912	*Bernice Batchelder	1922 *Mrs. J. Herbert Jones
	*Muriel Emerson	Mary Turner
	*Helen Eaton	1925 *Ellen Johnson
	*Zaida Neal	Bernice Fancy
	†Gussie Forysth	*Margaret Eaton
	Hazel Danforth	1926 †Miss Juliet Todd, Honorary
1913	*Lillian Luce	Vivian Eisenhaure
	*Ann Hussey	1927 *Mrs. Coffin
	*Helen Upton	1928 ‡Blanche Ryer
	‡Ruth Weymouth	1929 *Helen Turner
1914	*Abby Flint	†Ethel Williams
	*Clara Campbell	*Caroline Andrews
1915	†Mrs. Goddard	*Mrs. Ruth Neilson
	*Ruby Hewes	1931 *Mrs. Francis Park
	*Louise Emerson	1933 *Mrs. Henderson
1916	†Alice Wilson	1934 *Mrs. Lander
1917	Lucie Hayward	Janet Jones
	‡Elizabeth Richardson	*Mildred Welch
1918	‡Grace Littlefield	1936 *Marion Huntress
1919	*Mrs. Frederick Walsh	*Edna Hendershot
	Barbara Abbott	1939 Addie Gowing
	Ruth Turner	Helen Zimmerman
1920	*Jeannette Estes	1941 *Mrs. Marjorie Shaw
	‡Ruby Power Jones	1943 Mrs. Rosette LePage

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Active members—names without mark following.

\* Moved from town.

‡ Not active.

† Deceased.

#### WEST VILLAGE WOMEN'S CLUB — PRESIDENTS

Mrs. Mary A. Bailey .....	1912 - 1914
Mrs. James H. Spear .....	1914 - 1916
Mrs. Gertrude M. Batchelder .....	1916 - 1918
Mrs. Bertha G. Nutter .....	1918 - 1920
Mrs. Bessie E. Timlin .....	1920 - 1922
Mrs. Annie B. Barber .....	1922 - 1923
Mrs. Mary F. Zesewitz .....	1923 - 1924
Mrs. Edith A. Barber .....	1924 - 1925
Mrs. E. Ethel Little .....	1925 - 1927



Mrs. Ellen M. Bacheller .....	1927 - 1929
Mrs. E. Ethel Little .....	1929 - 1931
Mrs. Anna C. Eames .....	1931 - 1933
Mrs. Edith N. Proctor .....	1933 - 1935
Mrs. Edith I. Southwick .....	1935 - 1936
Mrs. Frances R. Shay .....	1936 - 1938
Mrs. Sarah C. Furze .....	1938 - 1940
Mrs. Emma E. Mills .....	1940 - 1941
Mrs. Ida Galley .....	1941 - 1943
Mrs. Mary McKeague .....	1943 - 1945

#### THE UPLAND CLUB — PRESIDENTS

Mrs. Charles W. Averell .....	1911 - 1913
Mrs. Leslie A. Nichols .....	1913 - 1915
Mrs. Charles M. Bailey .....	1915 - 1917
Mrs. Charles F. Burdett .....	1917 - 1918
Mrs. Lester R. Hayward .....	1918 - 1919
Mrs. Foster R. Batchelder .....	1919 - 1921
Mrs. William J. Sullivan .....	1921 - 1923
Mrs. Arthur A. Burditt .....	1923 - 1925
Mrs. Lester R. Hayward .....	1925 - 1926
Mrs. Roy L. Esty .....	1926 - 1928
Mrs. Herbert Schrow .....	1928 - 1930
Mrs. Horace H. Jones .....	1930 - 1932
Mrs. William E. Doten .....	1932 - 1934
Mrs. C. Earl Watson .....	1934 - 1936
Mrs. J. Ellis Doucette .....	1936 - 1938
Mrs. Ralph L. Lake .....	1938 - 1940
Mrs. Sherman H. Murphy .....	1940 - 1942
Mrs. Walter C. Gallant .....	1942 - 1944
Mrs. Sydney Furz .....	1944 -

#### MINUTE MEN OF THE REVOLUTION FROM NORTH PARISH EIGHT MONTHS AT CAMBRIDGE IN 1775

Lieut. Ebenezer Damon	David Parker, Jr.
Lieut. Thomas Hartshorn	Levi Flint
Benjamin Flint, Jr.	Samuel Eaton
Ephriam Pratt	Ebenezer Buxton
Asa Hartt	Benjamin Herrick
John Upton	Samuel Herrick
Isaac Upton	Stephen Buxton, Jr.



Daniel Damon  
John Burnap, Jr.  
Nathaniel Graves  
Ebenezer Damon, 3rd  
Joseph Holt, Jr.

Amos Upton, 3rd  
David Wright  
Job Bancroft  
Benjamin Macintier  
Stephen Curtis

Samuel Elenwood

#### TWO MONTHS' SERVICE AT CAMBRIDGE IN 1776

Lieut. Ebenezer Flint  
John Burnap  
Hesekiah Flint

George Flint  
Aaron Flint  
Benjamin Flint

Thomas Eaton

#### TWELVE MONTHS' SERVICE IN 1776

Lieut. Thomas Hartshorn  
Stephen Curtis  
Samuel Taylor  
Joseph Holt  
Abraham Sheldon

Amos Sheldon  
Nathaniel Sheldon  
Nathaniel Sheldon, Jr.  
Samuel Elenwood  
Adino Carter

#### SERVICE IN THE NORTHWARD ARMY IN 1776

Capt. Hesekiah Upton  
Lieut. Benjamin Flint  
Thomas Eaton  
Lieut. John Dix  
James Foster  
Ens. Joseph Lues  
Jonathin Bacheler  
Jacob Upton  
Stephen Buxton  
Henery Putnam  
Hesekiah Flint  
Ens. William Saywer  
Amos Upton, Jr.  
Timothy Russel  
Ebenezer Damon

Ezra Damon  
Jabes Upton  
John Burnap  
George Flint  
Eleser Flint  
Levi Flint  
Ephriam Pratt  
Ebenzer Flint, Jr.  
Nathan Foster  
Jonathin Flint  
William Flint  
James Flint  
Ebenezer Upton  
Archlus Macintire  
John Hayward

Dn. Amos Upton

#### SERVICES DONE AT DORCHESTER IN 1776

Ebenezer Eaton  
Joseph Burnap  
William Upton

Stephen Rolf  
Samuel Damon  
Samuel Taylor



## SERVICES DONE AT YORK IN 1776

Samuel Herrick	Olympias Upton
Jonathin Bacheler, Jr.	Daniel Hart
Lt. David Damon	Jonathan Flint, 3rd
Benjamin Flint, Jr.	Jacob Mackintire
Lt. Jonathin Flint	William Nichols
George Flint	Zackriah Shelden
John Clark	David Upton

## SECOND DRAFT TO YORK IN 1776

Ens. William Sawyer	David Parker
Daniel Graves	Elijah Upton
Daniel Graves, Jr.	Josiah Hayward
Caron Flint	David Macintire
Benjamin Upton	Zachariah Sheldon
Solomon Macintire	Joseph Holt, Jr.
George Upton	Isaac Upton

## IN THE CONTINENTAL ARMY

Thomas Anderson	Timothy Eaton, Jr.
Benjamin Flint	Joseph Lewis
Zacheriah Gray	Ephriam Pratt
Reuben Gould	Timothy Russell
Jacob Burnap	Elijah Upton
Nathaniel Eaton, Jr.	Benjamin Upton
Amos Upton, 3rd	

## THE GEORGE F. ROOT POST 181, AMERICAN LEGION PAST COMMANDERS

Stewart P. Batchelder .....	1919
Horace H. Jones .....	1920
Clifton E. Mack .....	1921
Minot W. Morse .....	1922
Harold F. Upton .....	1923
Stewart P. Batchelder .....	1924
Charles J. McMenamin .....	1925
Henry J. Larson .....	1926
Harold J. Conron .....	1927
Edward J. Learly .....	1928
Lawrence H. Sime .....	1929
Percy R. Weaver .....	1930
Willis F. Croswell .....	1931



Cornelius J. Donga .....	1932
Bernard O. Tyler .....	1933
Henry J. Larson .....	1934
Daniel H. Shay .....	1935
Alfred F. Gill .....	1936
Sherman H. Murphey .....	1937
Theodore F. Tarbox .....	1938
Walter M. Early .....	1939
Carl A. Proctor .....	1940
Joseph J. Reardon .....	1941
Arnold J. Johnston .....	1942
Joseph H. Washburn .....	1943
John F. Ercoline .....	1944

## NORTH READING GRANGE No. 239, INC.

Organized November 11, 1904

### PAST MASTERS

*Abraham C. Stickney .....	1905
Amos W. Doten .....	1906
*Wallace F. Upton .....	1907
Arthur E. Abbott .....	1908 - 1909
Lester R. Hayward .....	1910 - 1911
Fred A. Childs .....	1912 - 1913
Harvey G. Turner .....	1914 - 1915
Ralph A. Littlefield .....	1916 - 1917
Lyman E. Abbott .....	1918 - 1919
William J. Sullivan .....	1920
Guy G. Russell .....	1921 - 1922
Arthur E. Abbott .....	1923
Grace I. Gowing .....	1924 - 1925
Chester R. Welch .....	1926 - 1927
Raymond L. Turner .....	1928 - 1929
Lucie E. Hayward .....	1930 - 1931
Carlton B. McIntire .....	1932 - 1933
Anne H. Turner .....	1934 - 1935
Harry McMenamin .....	1936
George L. Loud .....	1937
Wilson A. Smith .....	1938
Leslie T. Cutcliffe .....	1939
Raymond E. Hayward .....	1940
Francis M. Hayward .....	1941 to Mar. 5
Wilson A. Smith .....	1941



*Charles J. McMenamin .....	1942 to Feb. 4
Raymond E. Hayward .....	1942
Norman W. Darling .....	1943

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\* Deceased.

## CHARTER MEMBERS OF NORTH READING GRANGE No. 239

Abraham Stickney	Ellsworth Pierce
Leslie Nichols	Mrs. Ellsworth Pierce
Miss Cora Marshall	Mrs. George K. Dodge
Hovey D. Eaton	William Wallace Davis
Minnie Upton	F. S. French
Mrs. Francella Upton	Mrs. F. S. French
Mrs. Lizzie Holt	Miss Emily Turner
Edward A. Carpenter	Herbert L. Abbott
Mrs. Effie Carpenter	Mrs. Herbert L. Abbott
Mrs. Effie Case	E. B. Abbott
Fred A. Childs	Miss Mabel J. Abbott
Alice V. Gould	Sidney C. Gould
Frank Case	Stanley W. Nichols
Miss Addie Gowing	Charles H. Nichols
Miss Grace Gowing	Mrs. Agnes M. Nichols
Joseph D. Gowing	Mrs. Annie S. Nichols
Mrs. Joseph D. Gowing	Charles N. Averell
Mrs. Rebecca Holt	Mrs. Charles Averell
Miss Nellie Holt	Miss Edith F. Holt
Miss Clara Holt	S. O. Holt
Howard Mosman	Miss Grace Holt
Miss Clarabel Mosman	Mrs. S. O. Holt
Martin L. Hayward	Mrs. Harriet Burditt
Mrs. Martin Hayward	Arthur A. Burditt
Lester R. Hayward	Mrs. Blanche Burditt
Ralph M. Hayward	M. G. Robinson
Mrs. Elizabeth H. Gardner	C. R. Forsythe
Wallace Upton	W. W. Plummer
Mrs. Charlotte Upton	Mrs. W. W. Plummer
John K. Upton	C. E. Tarbox
Allen Upton	Owen E. Power
Arthur F. Upton	Mrs. Owen E. Power
Mrs. Maria Upton	Ralph E. Pringle
Walter D. Eaton	Mrs. Ralph E. Pringle

Mrs. Anna B. Eaton  
 Walter S. Campbell  
 Henry W. Campbell  
 Mrs. Henry Campbell  
 James W. Peabody  
 Miss Martha R. Abbott  
 Mrs. Charles Kidder  
 T. L. Foley  
 Willard P. Turner  
 Mrs. Annie B. Turner  
 George L. Ditmars  
 Mrs. George Ditmars  
 Miss Mabel Turner  
 Miss Marion Turner  
 Amos Doten  
 Mrs. Amos Doten  
 Mary C. Abbott

Miss Blanche Pringle  
 Henry Upton  
 Mrs. Henry Upton  
 I. A. Flint  
 Mrs. I. A. Flint  
 Charles F. Burditt  
 Mrs. Charles Burditt  
 Mrs. Virginia Stickney  
 Charles W. Carleton  
 Harrison F. McIntire  
 Miss E. Ethel Fairbanks  
 Mrs. Irving Batchelder  
 Miss Elizabeth Batchelder  
 Miss Addie M. Putney  
 Chauncy C. Morris  
 Leland D. Batchelder  
 Miss Annie B. Hogan

#### LIST OF MEN AND WOMEN IN WORLD WAR II — 1942

Adams, John W.  
 Aiken, Joseph B.  
 Allen, Frederick C.  
 Apperti, James M.  
  
 Bacheller, John F.  
 Barmby, Albert  
 Bartlett, Joseph F.  
 Beaudry, Carl S.  
 Beaudry, Edward L.  
 Beaumont, Richard J.  
 Beaumont, Robert A.  
 Belair, Leon J.  
 Belair, Robert G.  
 Bennett, Charles A.  
 Bennett, Ralph E.  
 Berglund, Charles W., Jr.  
 Berglund, Robert O.  
 Berglund, Ruth  
  
 Carder, Joseph S., Jr.  
 Carder, Walter A.  
 Caron, Roger G.  
 Carlson, Rufus E.

Arguin, Edgar A.  
 Arnett, Dorothy  
 Atkinson, Norman J.  
 Austin, Ira B.  
  
 Blais, Charles A., Jr.  
 Blais, Reitha G.  
 Blais, Albert V.  
 Bradley, Edward P.  
 Bridge, Herbert S.  
 Brooks, Gerald F.  
 Brooks, Richard A.  
 Burditt, Charles S.  
 Burrows, Frederick J.  
 Burrows, Robert N.  
 Burt, Frank R.  
 Burt, Raymond W.  
 Burt, Warren M.  
 Burt, William  
  
 Carpenter, Walter F.  
 Ceaser, John W.  
 Chaddock, Robert  
 Chamberlain, Ogden D.



Chase, Merwin L.  
Chisholm, Douglas S.  
Chisholm, Joseph H.  
Clark, Ernest W.  
Cole, John H.  
Conron, William H.  
Correlle, Bernard J.  
Corton, Edward W.

Daley, George L.  
Delano, Earl H., Jr.  
DeSpencer, Arthur V.  
DeSpencer, John  
Dewhurst, Philip D.  
Dewhurst, Roland H.  
DiSanti, Louis  
Dole, Thomas F.

Durney, Robert F.

Eaton, Alden R.  
Eaton, Paul S., Jr.  
Edmond, Renard  
Eisenhaure, John D.  
Eisenhaure, Robert P.  
Eldredge, Edwin C.

Falke, Donald E.  
Falke, Herbert H.  
Flibotte, George A.

Garland, Kenneth J.  
Gibbons, Raymond T.  
Glover, Samuel G., Jr.  
Goodwin, Dana A.  
Gorman, Eugene N.

Guenard, Howard H.

Hanley, John L.  
Harding, Arthur P.  
Harriman, Irving L.  
Hatfield, E. Arthur  
Hayward, Francis M.  
Henshaw, Stanley C.

Cram, Clarence E.  
Crosby, Robert N.  
Croswell, Alfred G.  
Croswell, Ellsworth  
Croswell, Lendorth A.  
Croswell, M. Roscoe  
Cutcliffe, Leslie T.  
Cutter, Howard M.

Donle, Earl R.  
Donovan, Robert H.  
Doucette, John E., Jr.  
Doyle, Louis R.  
Doyle, Oliver E.  
Duggan, Alfred T.  
Duggan, Edward J.  
Durney, Charles A., Jr.

Eldredge, Howard S.  
Elitov, Ira Leon  
Ellis, Charles H.  
English, Everett A.  
Evans, Edward F., Jr.  
Evans, Harry F.

Foote, Warren I.  
Foster, Thomas M.  
Foye, Robert H.

Gould, Payson S.  
Gould, Hubert R.  
Green, Clifford P.  
Green, Evelyn R.  
Green, Henry J.

Herrick, Ralph E., Jr.  
Hoffman, Elmer V.  
Hoffman, Robert J.  
Hogan, John P.  
Hudson, William H., Jr.  
Hutchings, Luther M.

Ivester, Homer

Janigan, Edward J.  
Jenkins, Robert M.  
Johnston, Clarence E.

Jones, Horace H., Jr.  
Jordan, Thomas M.  
Jordan, Paul

Keenan, Ernest  
Kenrick, Edwin M.  
Kern, Edward P.

Kilcollins, Thomas, Jr.  
Killeen, Kenneth  
Kitchell, Charles A. T.

Kordek, Walter J.

Lake, John C.  
Laserson, Leon  
Laserson, Ralph M.  
Lord, Walter L.  
Loud, Lewis E.  
Loud, Robert W.

Leary, Edward J.  
LeGrow, George D.  
Lord, Albert S.  
Lowry, Francis T.  
Luther, Frances  
Lutz, Harold J.

MacDonald, William J.  
Mack, John A., Jr.  
MacKenzie, Newell G.  
MacKillop, Kenneth J.  
MacLeod, Herbert W., Jr.  
MacLeod, William T.  
Madden, Earl J.  
Mahan, J. Robert  
Marchetti, John W.  
Margeson, Harold  
Margeson, Roger E.  
Mercer, Arthur L.  
Mentus, John  
Mentus, Michael  
Merrill, Almond R.  
Merrill, Joseph F., Jr.  
Merrill, Leslie W.  
Merrill, Richard E.

Merrill, Robert M.  
Metcalf, Ernest C.  
Metcalf, Robert E.  
Middleton, Warren C.  
Miller, Albert F.  
Miller, Edward J.  
Mills, Joseph W.  
Mitchell, Robert E.  
Morris, Farnum F.  
Morris, Robert  
Morton, Edgar C.  
Morton, Forrest L.  
Mosher, Herbert E.  
McAuley, Leslie M.  
McCarthy, William D.  
McCoubry, Arthur F.  
McDonald, Edward J.  
McIntire, Sidney L.

McMillan, Archibald J. A.

Nadeau, Joseph  
Nelson, Doris I.  
Norton, Howard L., Jr.

Noyes, Frederick J.  
Nutter, Harry W., Jr.  
Nutter, Luman S.

Ober, William H.  
O'Brien, Donald F.

O'Brien, Lawrence R.  
O'Doherty, Charles W.

Owens, Frank E.



Page, Herbert S.  
Patterson, Frank A.  
Peck, Harvey J.  
Penney, John C.  
Phillips, Harold F.  
Pierce, Warren R.

Putnam, Christopher C.

Ralston, Charles W.  
Rich, Donald  
Richardson, Elwood L., Jr.  
Richardson, Harold A.

Russo, John N.

Samson, Carl L.  
Sarcone, Anthony  
Sarcone, John R.  
Schultz, Chester  
Schultz, Cornel H.  
Scott, Bernard F.  
Scott, Daniel J., Jr.  
Scott, Robert A.  
Sheppard, Arthur W.  
Sheppard, Stephen P.  
Sheppard, George E.  
Sias, John H.  
Simms, John W.  
Small, Robert E.  
Smith, Leo W.

Swett, Fred A., Jr.

Tarbox, Robert W.  
Tarbox, Theodore F., Jr.  
Taylor, Donald D.  
Taylor, Harry E.  
Taylor, Herbert C., Jr.  
Thompson, Delton A.  
Titcomb, Lewis A.  
Towne, Henry H.

Umberhand, Laurence A.

Upton, Sherwood A.

Veacock, James R., Jr.

Piercy, Robert E.  
Piercy, William G.  
Pike, Kenneth M.  
Pomeroy, Ralph K.  
Powell, George F.  
Powell, Robert B.

Roberts, Lester C.  
Robinson, Alden N.  
Rodgers, Ernest H.  
Rowe, Harry A.

Smith, Oliver H.  
Snyder, Irving L.  
Southwick, Warren S., Jr.  
Spear, John W.  
Spindler, George H., Jr.  
Stanton, Michael J., Jr.  
Steber, Edwin M.  
Steber, John F.  
Steber, Stanley  
Steber, Wesley H.  
Stephens, Harold J.  
Stephens, Leonard W.  
Sullivan, Charles F.  
Swenson, Gustave  
Sweet, Leonard E.

Towne, Arthur C.  
Tsibidas, James  
Turcott, Paul F.  
Turner, Robert E.  
Tustin, Harris L.  
Tustin, Malcolm J.  
Tustin, George O.  
Twomey, Michael C.

Upton, Edgar E.

Wallace, James H.  
Ward, Fred T.  
Warren, Burton F.  
Warren, Charles J.  
Watkins, Gordon S.  
Watkins, Herbert S.  
Watkins, Stewart R.  
Waugh, Anna  
Waugh, Frank M.  
Waugh, Harold F.

Waugh, Robert B.  
Whitehouse, Lincoln  
Whitton, Harry A.  
Whitton, James F., Jr.  
Wilmot, Donald E.  
Wilmot, Merrill  
Wilmot, Prescott M.  
Wistuba, Francis H.  
Wistuba, Lillian  
Witas, John

Yebba, Salvatore



## The Tercentenary Celebration

The movement for the celebration of the Three Hundredth Anniversary of the establishment of the Town of Reading had its inception in the Town of Wakefield. During the early Summer of 1943 a suggestion was passed along to the selectmen of North Reading, Herbert E. Mosher, Earl L. Coolidge, and Carlton B. McIntire. At their meeting in June the matter was discussed and a Tercentenary Committee appointed. On this executive committee was Dr. Samuel M. LePage, Charles Ford and Arthur G. Eaton.

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Charles Ford

Samuel M. LePage  
The Executive Committee

Arthur W. Eaton

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After the executive committee had considered the various phases of the proposed celebration, talked with the committees of both Wakefield and Reading, they decided that the best method of making a beginning was to call together representatives of the various local organizations, such as the Legion, the Grange and the various women's organizations. The first meeting was at the parish house of the Union Congregational Church on the evening of October 28, 1943. At this meeting Elizabeth Batchelder was appointed secretary of the larger committee. After thorough discus-



sion it was decided to appoint sub-committees as follows: Historical, Antiques and Old Fashioned Things, Markers, Music, Colonial Tea and Old Home Day. It was also further decided that a History of North Reading should be compiled and published.

Another meeting was held at the Library, on the 30th of November at which plans were further discussed and the organization of the committees perfected. As finally constituted these committees stand as follows:

### HISTORICAL

Mrs. Arthur A. Burditt, *Chairman*

L. Clifford Monroe	Mrs. Lester Hayward
Richard B. Abbott	Mrs. Grace Esty
Mrs. E. Ethel Little	Mrs. Sherman Murphy
Mrs. William Doten	

### MARKERS

Mrs. Charles Ford, *Chairman*

Mrs. Arthur A. Burditt	Harold Upton
Lester Hayward	Herbert Wilson
Charles Burditt	

### ANTIQUES AND MODERN HANDICRAFT

Mrs. C. Earl Watson, *Chairman*

Mrs. Arthur A. Burditt	Mrs. Carlton B. McIntire
Mrs. Guy M. Crosby, Jr.	Mrs. Herbert W. MacLeod
Mrs. Louis M. Gowing	Mrs. Frank M. Merrill
Mrs. Charles W. Griswold	Mrs. Sherman H. Murphey
Mrs. Augustus W. Hamlin	Mrs. Daniel H. Shay
Mrs. Lester R. Hayward	Mrs. Raymond Turner
Mrs. Harold F. Upton	

### MUSIC

Mrs. Reuben W. Eisenhaure, *Chairman*

Mrs. Joseph F. Fraumeni	Mrs. Samuel M. LePage
Mrs. Lyman E. Fancy	Mrs. Philip Sewell
Mrs. J. Louis Eisenhaure	Mrs. Walter Gallant
Mrs. Collins Putnam	

### COLONIAL TEA

Mrs. Samuel M. LePage, *Chairman*



## COLONIAL TEA ARRANGEMENTS

Miss Sarah Whitcomb  
Miss Nellie Holt  
Miss Abbie Holt  
Mrs. Anna C. Eames  
Mrs. Louise Mack  
Mrs. Gardner Steele

Mrs. Bertha Nichols  
Mrs. Myron Robinson  
Miss Bernice Batchelder  
Mrs. Philip McIntire  
Mrs. Frederick P. Flint  
Mrs. Charles J. Hastey

## FOOD

Mrs. Hovey D. Eaton, *Chairman*

Mrs. Grace McIntire  
Mrs. Lester Batchelder  
Mrs. Louis Gowing  
Mrs. Guy Crosby  
Miss Dorris Burditt  
Mrs. Thomas Foley

Mrs. Minnie Upton Lake  
Mrs. L. Clifford Monroe  
Mrs. Amos Doten  
Mrs. Edward D. Parker  
Mrs. Charles Ford  
Miss Elizabeth Batchelder

## SERVING

Ruth Upton Kileen  
Dorothy Abbott  
Helen Gowing  
Ethel Burditt Berry  
Madalyn Esty Sweetland

Vivian Robinson Eisenhaure  
Pearl Hayward Richardson  
Olive Flint Snyder  
Marjorie Hayward Griffith  
Marjorie Upton Tounge

## HOSTESSES

Mrs. Arthur A. Burditt, *Chairman*

Mrs. Carrie Upton Thomas  
Mrs. Gertrude Eaton  
Miss Grace Gowing  
Mrs. Charles M. Gardner  
Alice Upton Abbott  
Mrs. Ethel Little  
Miss Amy Batchelder  
Nellie Upton Bancroft  
Barbara Monroe Hutchinson

Mattie Abbott Smith  
Mrs. Arthur Jackson  
Mrs. Wendell Pyle  
Mrs. Roy Richardson  
Miss Bessie MacLane  
Marion Upton Livermore  
Mrs. Helen Cozzens  
Anette R. Macdonald, WAC  
Mrs. Roy Eaton

Mrs. Alden Eaton

## TEA TABLES AND APPOINTMENTS

Mrs. Lester Hayward, *Chairman*

Mrs. Louis Upton  
Mrs. Roy Esty  
Miss Mabel MacKay  
Mrs. Earl Stafford  
Mrs. Bertha Upton Coran

Mrs. Herbert Dennison  
Mrs. Chandler Eaton  
Mrs. Marjorie Crosby  
Mrs. Henry MacDonald  
Miss Helen Zimmerman

## POURERS FOR THE TEA

Mrs. Amos Doten and Mrs. Harold Upton  
Mrs. Charlotte Upton and Mrs. Arthur Eaton  
Mrs. Edward Parker and Miss Addie Gowing

## DECORATIONS

Alice MacKay Crosby	Mrs. Milton Robinson
Helen Weston	Mrs. E. Leslie Shaw
Mabel Eaton	Miss Harriet Esty
Genevieve Coran Balsor	Elizabeth Batchelder Doten
Ruth Burditt Kinnie	Mrs. Shirley Drew
Marion Gowing	Mrs. Edward Choate

## PROGRAM FOR THE TEA

Barbara Furze Monroe, *Chairman*

The Upland Club Choral Singers

Bernice Fancy	Florence Pomeroy
Harriett Hamlin	Eva Umberhand
Pauline Fraumeni	Ada Stickney
Alice Gallant	Edna Berglund
Mary Dalton	Laura Tarbox

Rosette LePage

Hazel Eisenhaure, *Accompanist*

*Dramatics*—Barbara Furze Monroe

*Violinist*—Debora Upton

*Pantomime*—Robert, Elinor and Jean Foley

*The Minuet*—Marcia and June Batchelder

*Recitation*—Susanne Griffith

*Piano*—Jean Eisenhaure

## COMMITTEE ON ARRANGEMENTS FOR THE DAY

Harold Conron, *Chairman*

George Loud	Charles Hughes
Richard Monroe	Edward Coran

## OLD HOME DAY

The North Reading Grange No. 239 in Charge



# THE PROGRAM FOR THE TRICENTENARY OBSERVANCE

MAY 28 - 30, 1944

SUNDAY, MAY 28

Special services in all the churches commemorating the founding of the town. At the Union Congregational Church, the old cello, the first musical instrument used in the Old Second Church, was restrung and used to accompany one of Isaac Watts' hymns. During the service Deacon Hovey D. Eaton lined out a hymn in the style of yester-year.

The theme for the sermon by Dr. Samuel M. LePage was "Our Heritage."

At the Baptist Church the regular Memorial Day services were held with the George F. Root Post No. 181, American Legion and the Auxiliary in attendance. Rev. Norman Eisnor, the pastor of the church, delivered the message.

## THE LEGION PROGRAM FOR SUNDAY

8:30 A. M. — The Dedication of the Soldiers' and Sailors' Graves in all the cemeteries.

10:30 A. M. — Worship at the Baptist Church.

1:30 P. M. — At the Park Street Cemetery, with color guard, firing squad and the James Hildreth Band furnishing the music.

2:00 P. M. — At the Harmony Vale Cemetery with color guard, firing squad and band.

2:30 P. M. — The Memorial Day Parade, starting at the Union Congregational Church with soldiers and sailors of World War II, the Legion and Auxiliary, the Civilian Defense Corps and citizens marching to the Riverside Cemetery.

1. Dedication of the new burial plot, given by the citizens of the town, for the veterans of all wars, with Daniel Shay in charge.
2. Formation of Hollow Square.
3. Placing of the wreath.
4. Prayer, Rev. Norman Eisnor
5. Choral Selection—The school children.
6. Roll of Honor—Historian of the Legion Auxiliary.
7. One minute of silence.
8. Selection by the James Hildreth Band.
9. Address, "Our Revolutionary Soldiers," Dr. Samuel M. LePage.
10. Music by the Band.

11. America, sung by the assembly and accompanied by the Band.
12. Lincoln's Gettysburg Address.
13. Firing of volley followed by Taps.
14. "The Star Spangled Banner," sung by the assembly.
15. The Benediction.

The procession then re-formed and marched back to the Common where poppies were placed on the wreath at the Boulder. Refreshments were served in the Legion Hall.

#### MONDAY, MAY 29

The Leland D. Batchelder School held a Memorial Day Program in which the early veterans were especially remembered.

#### TUESDAY, MAY 30

This was Old Home Day, sponsored by the Grange under the leadership of Norman W. Darling. During the day the Grange served refreshments from the kitchen in the Old Town Hall.

2:00 P. M. — "The Star Spangled Banner," by the assembly  
 Music—"Ye Old Cello," played by J. Ellis Doucette  
 Invocation—Rev. George A. Smith  
 Response—"The Lord's Prayer," Malotte. Mrs. Joseph F. Fraumeni  
 "Tramp, Tramp, Tramp, the Boys are Marching"  
 "Just Before the Battle Mother"  
 "The Vacant Chair," George F. Root songs sung by the assembly, led by the Choral Group, Mr. Thomas Lumb directing  
 "Carry Me Back to Old Virginny," Bland. Mrs. Joseph F. Fraumeni, soloist  
 The Address of Welcome—Carlton B. McIntire, chairman of the Board of Selectmen  
 Address—Mr. Charles M. Gardner, High Priest of Demeter "Jewels"  
 "Ring the Bells of Heaven," George F. Root Songs, sung by the assembly. Led by the Choral Singers  
 "The Battle Hymn of the Republic"—Julia Ward Howe. Sung by the Assembly  
 The Benediction—Rev. Norman Eisnor



This program was followed by a Colonial Tea at the Union Congregational Church social rooms at which the following program was given in costume:

1. Songs—Long, Long Ago  
Two Rounds —  
Merrily-row  
Three Blind Mice  
Love's Old Sweet Song, The Upland Club Singers
2. North Reading Town—Tercentenary Poem read by Susanne Griffith
3. Violin—Hungarian Dance No. 6—Brahms, Meditation from Thais—Massenet, by Debora Upton
4. Vouz Dansez Marquise—LeMaire. Jean, Elinor and Robert Foley
5. When You and I Were Young Maggie—Bernice Fancy
6. Piano Medley of old American Songs—Jean Eisenhaure
7. The Minuet—Mary Mapes Dodge, June and Marcia Batchelder
8. Dance—Jean and Elinor Foley, Barbara Robinson, Susanne Griffith, Ellen Kileen and Barbara Tounge
9. Stephen Foster Songs—The Upland Club Singers











